A U M

No one who works impersonally suffers from reaction. It is wrong motive which gives rise to action in the personal and lower nature, which brings suffering, doubt, or fear. —BOOK OF ITEMS.

THEOSOPHY

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"THE CYCLE MOVETH"

HISTORY OF ESOTERICISM

THE student of the modern Theosophic Movement should recognize that the formation of the Theosophical Society, its construction and destruction, coming together of students, members, and workers, and their falling away, as all other visible phenomena of its history have to be studied in the light of the supreme central fact that a Theosophic organization has its Soul, which labors unknown, unrecognized, unobserved in the beginning but which functions more directly as the body evolves and grows. Modern human tendency is to ignore the invisible soul, in spite of the unmistakable signs of its existence. Many Theosophical students are prone to this tendency, and therefore fail to evaluate events correctly.

In the Theosophic Movement of our era the Incarnating Soul was H.P.B. H.P.B. knew from the beginning (1) the plan of the work—what humanity had to unlearn and what knowledge was to be given; what classes of people would reject her and her message, what attack and what accept; (2) her intimates and helpers; (3) above all the sacrifices demanded of her by the inexorable Law of Karma. Being what she was, the Agent of the Lodge in the thick of battle, which Lodge of Adepts directed the forces through her, she was not certain how and when the successive steps would be taken. She knew what was to come, but the gradual unveiling of the truths depended upon what the world was going to do with what was presented. She was sure of her mind and heart, but neither she nor her Masters could be sure of other peoples' minds and hearts—which is a very important factor to be noted. *The history of the Theosophical Movement of this age is but a chapter in the history of esotericism.* The student will be confused and will misunderstand unless he learns that all happenings, without exception, are but the results of the struggle (1) of chelas perfecting their Adeptship; (2) of students endeavoring to tread the Path of dis-

cipleship; (3) of the world trying to accept and assimilate the Message of the Great Lodge. From studentship to discipleship and then on to Adeptship involves struggle which continues through several lives.

Esoteric Knowledge, as a science and a system of thought may well be described as a mosaic of Seed-Ideas—as, therefore, a Code of Knowledge, written in cipher by perfected men to enable the striving mortal to get at the jewel which lies buried in the hearts of all, and realize for himself his own divine immortality. To preserve Their Knowledge by correct perpetuation, the Fraternity of Adepts as a body makes use of the Law of Cycles to quicken the dormant seed of Atma in the Kshetra, the body of mortals. Hence, the Great Ones seek and foster Chelas, and make organized attempts to teach and elevate the race. All this has to be understood for the appreciation in any measure of the purpose of our Theosophical Movement; of the Mission of H.P.B. and her Masters; of the methods she employed, her actions and the reactions which they drew, as well as all other kindred matters. The body and astral soul, the Ego and the over-brooding Spiritual Soul of the Movement of the 19th Century have come together by the process of reembodiment, such as the modern student understands in reference to the human individual, but which he has yet to learn to comprehend in connection with occult Movements. A lack of understanding of the factors and forces involved has ever caused serious hindrance to the work on hand. *Seeming* discrepancies in teachings gradually given out by the Adept-Custodians, or by those under Their influence; apparent inconsistencies in the conduct of H.P.B. and other occult functionaries; the confusing rise and fall in chelaship of individuals; the identification of the Masters and H.P.B. with the Society at times, and the spirit of indifference on Their part at other times; the change of venue of the Movement at times and of the workers with and through whom They worked: all caused doubt, confusion, and faithlessness, and brought innumerable vicissitudes to the holy Cause. Col. Olcott, Mr. Sinnett and others, it may be seen, erred greatly in thinking that H.P.B. was not cognisant of the Plan of the Masters; that she was a medium at one time in her life, and that she was in favor of spiritualism at another; that she did not know the elementary facts of the esoteric science, like Reincarnation; that she was inconstant in attitude to friends and colleagues, inconsistent in what she said and taught; that she lacked prevision.

We have now before us a very complete record of events, and the full message, exoteric and esoteric, which the Masters gave through H.P.B. If it reveals one fact more than any other, it is the fore-knowledge of H.P.B. Her travels and movements, the formation of the T.S., every alliance made or dissolved, every

article written was for the one single purpose of carrying out the Hidden Plan of which she knew. However inconsistent she may have *appeared* at times, in the chequered career of the Movement, she knew her goal. Once this is thoroughly grasped the student of today will possess the Master Key which will enable him to open that which is now securely locked in the body of Teachings and in the lives of Teachers.

What H.P.B. described as her "first shot" in unveiling the Esoteric Plan is the early article to the *Spiritual Scientist* on July 15th and 22nd, 1875, under the heading "A Few Questions to Hiraf, Author of the Article on Rosicrucianism"—available to the student under the heading "Occultism or Magic" on p. 38 of *A Modern Panarion*. Therein she guardedly refers to "the Kabalah, or the compound mystic text-book of the great secrets of Nature"; proceeds to describe herself as "poor, ignorant me" but desirous, nevertheless, of "telling a little of the little I picked up in my long travels throughout the length and breadth of the East—that cradle of Occultism—in the hope of correcting certain erroneous notions he seems to be labouring under, and which are calculated to confuse uninitiated sincere enquirers, who might desire to drink at his own source of knowledge." Then she goes on to deal with real and genuine Rosicrucianism, affirms her knowledge of the Oriental Kabalah—"the practical, full and *only* existing copy is carefully preserved at the headquarters of this Brotherhood in the East, and, I may safely vouch, will never come out of its possession." A few days later she follows up in the same journal other contributions, entitled in *A Modern Panarion* "The Search after Occultism" and "The Science of Magic," both of which are full of clear indications that H.P.B. knew as well in 1875 as she knew in 1891—whatever the "madness" of her method or her "serpent"-wisdom in dealing with the unknowing world.

That the esoteric side of the Movement was active even in 1875 became evident many years later. That the Masters made H.P.B. the door to the inner temple of esotericism is clearly established by such facts as the beginning of the chelaship of Col. Olcott, Mr. Judge, and others in 1875, of which no one knew then. The abnormal powers of Living Men who were adepts in Knowledge in contradistinction to the "spirits of the dead" with no knowledge or even coherency—that was what H.P.B. had set out to prove. Gradually the great fact was put before the public, while in secrecy and silence individuals were being taught of the existence of the Living Masters and the Path to Them and Their Wisdom.

"The Esoteric Section is not of the earth, earthy; it does not interfere with the exoteric administration of Lodges; takes no stock in *external Theosophy;* has no officers or staff; needs no halls or meeting rooms," said H.P.B. The entrance into that organism

which is no organization, is by the treading of the strait and narrow way, according to rules and by methods which are part of Nature and which the Perfected Ones know as her Laws,—inexorable, unavoidable, persistently consistent. Those laws bring in unison all who want to learn and obey them; thus the very Fraternity of Masters is but an outcome of Nature-Laws, the function of the one and of the other being the same. In obeisance to these Laws, the Adepts desire to extend the bounds of brotherhood, and hence precipitate in the world of mortals esoteric schools. Such were and are the secret Brahmanical *mathams* hidden behind the exoteric temples; the Buddhistic pagoda is an outer court to the inner and real Sangha; the lesser and greater Mysteries of Greece, Egypt and other lands speak the same fact.

Thus it was also with H.P.B. and her Masters. One of the prime objects of the 1875-1975 Movement was the presentation of the fact that the Path to the Great Lodge was open and that its treading was welcomed by the Masters. Within four years of the establishment of the T.S. an official document (*Theosophist*, April, 1880) clearly and unequivocally indicated that the T.S. had an esoteric Soul in its second section and an energizing Spirit in its first. The Principles, Rules and By-Laws adopted at Benares on 17th December, 1879, make mention of the three sections—The Masters, the Chelas, and the members at large.

H.P.B. had tactfully prepared the ground and sown the seeds. Thus in the very first number of her *Theosophist* (October, 1879) she referred to pre-Christian Theosophists whose doctrines and methods were revived by Ammonius Saccas, and in whose footsteps their modern successors were following; how they were divided into three sections—the neophytes, the initiates, and the Masters or Hierophants. She declared that the most important object was "to revive the work of Ammonius Saccas." The reader will do well to note that when in America H.P.B. wrote of the Oriental Kabalah and of the Sages of the East, in India she wrote about Neo-Platonism and its revival. Her articles in the first volume of the *Theosophist* had an occidental colouring; in story form, as reviews of new books, as criticism of current event, as foot-notes to articles by Indians from whom she obtained and published all kinds of contributions, and in other ways H.P.B. aroused interest and produced at the last a band of genuine students ere April, 1880, while secretly (as in America) she was training for chelaship Damodar and others. The fact of the relationship of the T.S. to the hidden Brothers was made public at that date. The very next month Damodar's article "Castes in India" was published—the real import of which has not been recognized by India as yet: when she does the day of her true glory will dawn. Four months later began the correspondence between Messrs. Sinnett and Hume and their mysti-

cal and to them invisible correspondents, the transmitter in most cases being H.P.B. herself.

The publication of the Rules caused the expected commotion. The founders and officers of the T.S. were inundated with requests and applications for membership not only for the third section, but for the second, *i.e.*, for chelaship and for esoteric training. A non-understanding of the first principles of exoteric Theosophy, let alone its esoteric side, caused further trouble. From genuine and supposed members of the Second Section perfection was expected, and every mistake at headquarters assumed an exaggerated proportion. Therefore very early in 1881, Damodar, who was prominent as a member of the Second Section, under direct orders from Mahatma K.H. submitted a memorandum on the subject of the re-organization of the T.S. Was it "based upon the broad Humanitarian principle of Universal Brotherhood" or was "the whole Society devoted to Occultism"? He suggested that Occultism be "one of its several Branches" and "be an entirely secret study," and added that the plan of turning the entire Society into a secret Masonic or Rosicrucian Lodge was found inadvisable by the Masters. That memorandum, however, did not give any detailed constructive scheme; it was more in the way of a "feeler" to determine how the occidental mind (of Mr. Sinnett and his friends) would devise plans for enforcing the Rules and Principles.

The events which precipitated the Damodar Memorandum also compelled alteration in the Rules (Supplement *Theosophist,* June, 1881) and the proclamation about the Superior Sections was given less prominence. Both the alteration in rules and the drafting of the Memorandum took place in the same week. Then followed publications in the columns of the *Theosophist* of significant articles, *e.g.* "The claims of Occultism." Mr. Sinnett was appealed to by no less a personage than Mahatma K.H. in February, 1882—at the close of the first septenary cycle—to avert the evil threatening the T.S., "by the creation of another counteracting cause" and thus "save the situation." "Let the Society exist but in name till the day it can get members with whom we can work *de facto.*" Mr. Sinnett was advised to consult with T. Subba Row who communicated his own desire to help H.P.B. in the same month of February, 1882, thus:

> We can, in course of time, adopt some ritualistic system of Initiation for the IInd Section; and I do not see any reason why we should not be able in future to have a certain amount of systematic occult training for those who are admitted into the said Section. I shall lay before you hereafter my scheme for doing so. I shall be very glad to see this section in future as a section composed of *real initiates* acting under the instructions given by the Adepts of the 1st Section.

Mr. Sinnett promptly formulated a plan consisting of seven degrees, and Mahatma K.H. commented on the same:

> You will not disguise from yourself the difficulties of working out your scheme of "Degrees." Are you not drawing the lines too vaguely between the first three or four groups? What test do you apply to decide their respective mental states? How guard against mere "cramming? and copying? and substitute writing?" Many clever Jesuits might pass all your Degrees, even up to the 6th and 7th: would you, then, admit him into the second section? . . . It is quite possible . . . for one who had passed the first five stages to acquire "occult faculties" in the 6th. Nay, it can be done without the help of either—by adopting either the method of the Arhats, the Dasturs, the Yogis, or the Sufis; among each of which groups of mystics there have been many who did not even read or write. If the psychic idiosyncrasy is lacking, no culture will supply it. And the highest theoretical as also practical school of this kind, is that one in which we associates—your interested correspondents—were taught.

The prominence accorded to the Adepts rather than to Their Teachings, to H.P.B.'s phenomena rather than to the Philosophy she taught, to the Brothers rather than to the principle of Brotherhood produced a very novel situation in India. What to the Hindu heart was sacred—the Mahatmas—became the topic of small talk in Anglo-Indian circles. The growing curiosity on the part of the Europeans was met with evasions on the part of the knowing Hindus, who went so far as to weave plausible and thrilling tales to throw the curiosity-seekers off the track. The general public was watching and like the winds changed every month. Most of the Theosophists and Esotericists viewed events in the light of the day, while H.P.B. and her Masters had centuries of experience to look back to and an unerring vision into futurity.

The year 1882-83 was made the test-out year along esoteric lines. Curious as it may sound to the present day student, the most important article of the Period—"Chelas and Lay Chelas" was printed in the *Supplement* to the *Theosophist*. It outlined the rules and conditions of the Esoteric Section, explaining its basis and its working, reporting on the results of its existence for one full year. Also during this period the famous Protest by Chelas of the two Masters saw the light of publicity; their example was followed by many Indian Theosophists and helped the Masters and H.P.B. to see where they stood, as a body and as individuals. The publishing of the Protest was a sifter: it tested the Indian (native) membership, while imparting a needed lesson to Europeans.

While the esoteric work was thus progressing the Masters were not neglecting the exoteric side of the Movement. In October, 1882, the Master K.H. says—"we have a reform in hand" and asks for "a paper on the advisability of remodelling the present formation of Branches," etc., lest once again Their Esoteric work become instrumental in producing a new religious creed warring against other creeds. The Masters steadily kept in view the democratization of the exoteric body in and through which the leaven of the

Esoteric Science could work. The reverses encountered by the esoteric movement and the failures of many esotericists in 1882-83 and later were given great prominence by the Masters in Their correspondence and by H.P.B. in her articles, but only a little intuition indicates that every failure also marked progressive development in the esoteric work, albeit that aspect was kept purposely hidden. H.P.B. achieved what she was sent to achieve; in spite of the many and continuous failures, she accomplished her task—the Bridge between the Occult World of the Masters and that of the aspirants was erected, and—endures. Let us see how this happened.

"Chelas and Lay Chelas," appeared in July, 1883, and refers to failures of probationers, some of whom were Europeans; it barely mentions some attainment; it does not recount the fact that with the dawn of 1883 a new development in the esoteric movement had taken place. On 31st December, 1882, Mahatma K.H. wrote to Mr. Sinnett—"This year it will be *Societies* instead of individuals that will be tested." Nor was the fact made public "that the dead point of the revolving cycle is past: a new one begins for the T.S. on the 17th December, 1883."

In pursuance of this policy the Masters and H.P.B. took advantage of Mr. Sinnett's visit to London and there brought into existence an occidental group who could be taught the principles of esoteric philosophy. This was preparatory to what was to come. Mr. Sinnett was its interrogator and Mr. Subba Row was appointed as communicator of teachings on behalf of the Brothers. The outcome of this step was the publication in the *Theosophist* for September-November, 1883, of the *Replies* to an English F.T.S., who in fact was Mr. F. W. H. Myers.

Pari pasu other developments were taking place in London. An aspect of the Theosophical Movement not directly connected with the T.S. had been in manifestation in and around the personality of Dr. Anna Kingsford, but then incorporated with the work of the London Lodge. Conflict in the exoteric society in London was taken advantage of. Mahatma K.H. wrote a letter to the members of the London Lodge on the 7th December, 1883, in which a suggestion was made:

> It seems necessary . . . that an exclusive group composed of those members who desire to follow absolutely the teachings of the school to which we, of the Tibetan Brotherhood belong, should be formed under Mr. Sinnett's direction and *within* the "London Lodge T.S.," such is in fact the desire of the Maha-Chohan. . . . We expect, therefore, and are resolved to urge, if necessary, more caution than ever from our followers in the exposition of our secret teachings. Consequently many of the latter which Mr. Sinnett and his fellow-students may from time to time receive from us, will have to be kept entirely *secret* from the world—if they would have us give them our help in that direction.

Mr. Sinnett, forgetful of the hint given him, and others ignorant of occult methods became restive; the ferment continued, necessitating the presence of the *three* founders in Europe in the Spring and Summer of 1884. Why the Societies and not individuals were tested was indicated by Mahatma K.H.:

> Those who have been so perplexed and puzzled over our policy as regards the London Lodge, will understand its necessity better when they become better acquainted with the very occult art of drawing out the hidden capacities and propensities of beginners in occult study.

The Hermetic group of Dr. Kingsford and the Tibetan one under Mr. Sinnett could not work in harmony, the result being the withdrawal of the former from the T.S. Of course this was anticipated by the Masters who had already deputed Mr. Mohini M. Chatterji, a newly created chela, to attend to the London work in connection with the Secret Section, which was to be established. The resignation of Mr. C. C. Massey in July, 1884, was utilized to precipitate this step and an "Inner Group—the Adytum of the London Lodge"—came into existence. Under the increasing pressure Mr. Sinnett's psychic nature developed doubt and suspicion about H.P.B., and the Masters Themselves. Encouragement and hints were given him personally by Mahatma K.H. who also was gracious enough to tender sage advice to the London Lodge through its newly elected treasurer. He said to Mr. Sinnett:

> If you do desert the "Inner Circle" some other arrangement has to be made: It is out of the question for me to be corresponding with, and teaching both. Either you have to be my mouthpiece and secretary in the *Circle,* or I shall have to use somebody else as my delegate, and thus have positively *no time* to correspond with you. They have pledged themselves —(most of them) to me for *life and death*—the copy of the pledge is in the hands of the Maha-Chohan—and I am bound to them."

Mr. Sinnett continued disaffected; ensued the failure of the serious attempt to make a spot apart, "separated from the Society and consecrated to the one pure element in it, love and devotion to the truth whether abstract or concreted in the 'Masters'—a spot in which no element of individuality or selfishness would enter—a real inner group is here meant. The Oriental group has proved a *farce.*" Thus H.P.B. in 1886.

The doubt and hesitancy on the part of Mr. Sinnett gave a death blow to the inner work in the London Lodge. A few weeks later Mahatma "M." wrote the famous letter to the Inner Circle to tide over certain difficulties, but its hidden import is to be perceived in the words of His Brother to Mr. Sinnett: "your 'honour' good friend is saved—at what price—read and you shall see." This was an attempt to keep Mr. Sinnett and the London Adytum in line for a future occasion.

The outstanding successes of the esoteric movement emerge in this very period. Behind the failure of Mr. Sinnett, there was

emerging the success of H.P.B.'s Esoteric Work in the West in the person of W. Q. Judge. He was in Paris with H.P.B., and proceeded to India to meet Damodar and others ere he began his great public work. Confusion was worse confounded in India because of the visit of the notorious Mr. Hodgson of the S.P.R. A great deal has been said about failures among esotericists, disarray among Theosophists, disloyalty to H.P.B. and the Masters among officials of the T.S. But there behind the failure of several Indian probationers and chelas was the departure of Damodar to the Ashrum of the Masters—a fitting and true symbol of the becoming invisible of the Esoteric Movement in that country to which H.P.B. never returned, having left in 1885. Her Esoteric Work, however obscured, is not dead and as the cycle moves on will come into prominence in the "Motherland of my Master."

The European exile of H.P.B. in 1885-87 was used by the Masters to consolidate the successes of Their esoteric work. Time was given to Mr. Judge to lay foundations in the U.S.A.; also to Mr. Sinnett to enable him to rally 'round Their standard in a better frame of mind, chastened by the events in his London Lodge, which was not making any headway, and where serious difficulties due to esoteric failures had arisen. Time was also much in demand by H.P.B. herself who was galvanizing the inner movement, and was occupied with the writing of the *Secret Doctrine*. In May, 1887, she returned to London—the several esoteric failures in Europe, America and India were behind; the dead buried themselves; the living workers were being brought into line.

The formation of the Esoteric Section took place under circumstances accurately and lucidly detailed in the recent publication—*The Theosophical Movement*. The creation of this organism in 1888 is the positive proof of the success of the Movement of H.P.B. on the esoteric side, as the publication of the *Secret Doctrine* on the exoteric. The hints given and information conveyed in "Chelas and Lay Chelas" and "Theosophical Mahatmas" were amplified; more detailed instructions were imparted; adequate and suitable discipline for the higher life was taught; above all the prime object of the esoteric science, the service of Human Brotherhood, was pressed and the members began to attend to it. Difficulties were expected and even anticipated in the nature of things. The Esoteric Section became the Soul of the Exoteric T.S. The Message, for both arms of the Movement, was delivered and thus H.P.B.'s mission was fulfilled. No honest soul for the next fifty years and more need be at the mercy of any teacher or any organization. The Truth inherent in her Message is such that it works its own miracle, and will so continue to work. In this light of the successful achievement of her mission we must consider her statement that no Master will appear in Europe or America till 1975, as also that no new

and additional teaching will be given till then. All that is necessary for the period is before the honest seeker.

Her work, both exoteric and esoteric, lives. Both have passed through numerous vicissitudes, but the return of the cycle holds out unmistakable signs to those who have eyes to see. No true Theosophic body lives without its guiding soul of Wisdom and the energizing Spirit of Compassion. The Hierophants, Initiates and Neophytes move ever on through failures and successes, labouring by day and watching by night, as years roll by to make decades, and so will it be till 1975 when the keynote for another cycle will be struck. With courage and patience let the Theosophist of today hold fast to the lessons which the latest of the chapters in the History of Esotericism imparts. Says the *Voice of the Silence:*

If thou would't be Tathagata, follow
upon thy predecessor's steps.

"THE LOVES AND HATES OF THE GODS"

The radical element of the oldest religions was essentially *sabaistic;* and we maintain that their myths and allegories—if once correctly and thoroughly interpreted, will dovetail with the most exact astronomical notions of our day. We will say more; there is hardly a scientific law—whether pertaining to physical astronomy or physical geography—that could not be easily pointed out in the ingenious combinations of their fables. They allegorize the most important as well as the most trifling causes of the celestial motions; the nature of every phenomenon was personified; and in the mythical biographies of the Olympic gods and goddesses, one well acquainted with the latest principles of physics and chemistry can find their causes, inter-agencies, and mutual relations embodied in the deportment and course of action of the fickle deities. The atmospheric electricity in its neutral and latent states is embodied usually in the demi-gods and goddesses, whose scene of action is more limited to earth and who, in their occasional flights to the higher deific regions, display their electric tempers always *in strict proportion with the increase of distance from the earth's surface:* the weapons of Hercules and Thor were never more mortal than when the gods soared into the clouds.—*Isis Unveiled.*

PRECAUTIONS IN OCCULT STUDY

NOTHING is more common than to misunderstand and misapply the most ordinary facts of every-day life. The mental existence of each one is largely devoted to a continuous correction and readjustment of ideas previously acted upon as valid and sufficient. Not only is this to be perceived in those transitional periods when childhood is changing into adolescence, it into maturity and maturity into senescence, or in ignorant and uneducated men, but the same remarkable phenomenon is to be observed in the most enlightened of the race—those who, consciously or unconsciously, at once typify and lead the masses.

The *facts* of life do not change. They are the same to-day and tomorrow, as yesterday. But the appreciation of them, the accredited meaning, the governing interpretation, the mental and moral bias to which they are but as food or stimulus, constantly undergoes alteration in each man and in all men. Although we encounter the same physical and metaphysical factors, and employ the same terms for them as our forbears, one has but to consult the record in religion, in science, in philosophy, of even a generation ago to ascertain how widely apart is our understanding from theirs.

The Christianity of to-day is not that of yesterday, of a century ago, of the middle ages, of the days of the apostles. The same as to our science and sciences. What was "modern" to our parents—the veritable "last word"—is as out-of-date as their fashions in clothes and other things. He is as judicially unobservant and as much in the dream state who accepts opposed ideas because they have the same designation, as he who regards harmonious ideas as contradictory because they are differently clothed.

At right angles to all our "facts" and all our "ideas," whether of nature or of man, runs an Unknown factor which continually upsets all our calculations and brings us face to face once more with the problem of Three Unknown Quantities which we as continually try to solve by means of two equations. The theologians and religionists are as far from understanding this Third Factor which they name God, as our scientists are who call it Law. The doctrinaires in religion are compelled to supplement their god with a devil, as those of science are compelled to reinforce their law with chance, to piece out the deficiencies of their understanding of the First Cause. Both endeavor to attribute changelessness to that which is constantly changing despite them—even their own conceptions of the Eternal. The mere presence and prevalence of these continually changing ideas regarding the nature of the Eternal Verities is the unrebuttable evidence that none of the ideas either of religion or science are in fact Fundamental.

Theosophists are of the race the same as other men, and are in the presence of the same facts and factors. Hence it would be a still more remarkable phenomenon than that just alluded to for Theosophists to be free from racial delusions merely because they have adopted the Theosophical philosophy as their religion or their science. This was well understood by H. P. Blavatsky. Although she declared that her *Secret Doctrine* was "written for the instruction of students of Occultism," she also declared that she was "constantly obliged to bear in mind" that each one of those students "will inevitably judge the statements made from the stand-point of his own knowledge, experience and consciousness, based on what he has already learnt." This was but a polite direct application to the would-be Occultists of her general, abstract statement that the "basic conceptions on which the Secret Doctrine (not the book of that name) rests, are, in fact, contained—though too often under a misleading guise—in every system of thought or philosophy worthy of the name." Each warring Theosophist, or "student of Occultism," *has* judged her teachings as she knew he inevitably would, and hence holds them and spreads them "under a misleading guise."

Theosophists, then, no less than religionists and scientists are deceived by appearances and, left to themselves, will continue to misunderstand and misapply what was written "for their instruction." Unless this is recognized and guarded against we will in the end but saddle upon ourselves and our fellow-men the old burden of intolerable sects and dogmas under new names and forms of thought. How grievous this burden is has been summarized by one of the Masters:

> The chief cause of nearly two-thirds of the evils that pursue humanity . . . is religion under whatever form and in whatever nation. . . . It is in those illusions that man looks upon as sacred, that he has to search out the source of that multitude of evils which is the great curse of humanity and that almost overwhelms mankind. . . . It is belief in God and Gods that makes two-thirds of humanity the slaves of a handful of those who deceive them under the false pretence of saving them.

Granting that the "student of Occultism" recognizes the nearly universal prevalence of "sacred illusions" in the race, how is he to recognize and destroy them in himself?

On this subject, too, as might be inferred, both H.P.B. and Masters have spoken with great force and clearness many times. After stating that, as we look backward, we can all see that during the stages through which we have passed we mistook shadows for realities, she formulates the general law of all illusions:

> The upward progress of the Ego is a series of progressive awakenings, each advance bringing with it the idea that now, at last, we have reached "reality;" but only when we shall have reached the absolute Consciousness,

and blended our own with it, shall we be free from the delusions produced by Maya (Karma personified by each Ego).

These "progressive awakenings" are *glimpses of Nirvana,* subsequently misconceived by the Ego on his return to lower states and conditions (Maya). Herein is the explanation of not only the sects and dogmas of the religionists, but of the delusions of the mediums, the psychics, the sensitives, the devoted and the impressionable. In their exalted moods there has occurred some supreme moment. They have had a glimpse of the truth, and fancied they had it all. Imbued with this idea on their return to normal existence, convinced that they have "reached 'reality,' " they have lost their moral balance, *i.e.,* reason. Henceforth they weigh all things in the light of their misunderstanding of a transcendental experience. Every sect or following, the bizarre and foolish as well as those dignified by the name of "religion," traces back in its origin to some misunderstood "personal experience in psychology."

Yet the phenomenon itself was a genuine and valid one. Only, instead of checking, verifying and relating it to a sound philosophy, it was interpreted from the stand-point of the student's "own knowledge, experience and consciousness." So such students have invariably failed to achieve the good they might have done and sought to do. Regarding their experience as unique and personal to themselves, vanity has made them thrust their personality into such undue prominence as to interpose it between their believers and the *whole* truth that lay behind. They assume an infallibility that brooks no question from nature or from man, and there follows in due course a sacerdotal caste, the priesthood and the churches of the new "revelation." Yet surely the world needs no sectarian church, whether of Buddha, Jesus, Mahomet, Swedenborg, Calvin, or any other. By such mistaken courses a period at last arrives when the minds of the best of men revolt against the tyranny and the bigotry set up in the name of the holiest experience possible to a human being, and fall into sheer atheism and materialism—until another "awakening" comes through a new Messenger of the Wisdom-Religion.

The same Master from whom we have quoted in reference to the woes inflicted on mankind in the name of religion, in another letter to one who was at the time a most earnest student, gave him some advice:

> . . . you can do nothing better than to study the two doctrines of *Karma* and *Nirvana* as profoundly as you can. Unless you are thoroughly well acquainted with the two tenets . . . you will always find yourself at sea in trying to comprehend the rest. We have several sorts of Karma and Nirvana in their various applications. . . . Karma and Nirvana are but two of the seven great *mysteries* of Buddhist metaphysics; and but four of the seven are known to the best orientalists, and that very imperfectly.

Theosophists generally have devoted a great deal of attention to Karma, and rightly so, for H.P.B. has called it "*the* most difficult of all our tenets." Theosophical interpretations and misconceptions regarding "karma" range all the gamut from the Christian notion of the "will of God," the scientific notion of "blind law," the notions of luck, chance, predestination, to the oriental ideas of fate, destiny, nemesis and "kismet." The average conception of Karma as "cause and effect" might be likened to the upper and nether millstones between which the hapless and helpless Ego is ground to powder, unless "saved" by "initiation." What is all this but religion all over again?

If the doctrine of Karma, to which so much attention is given, is generally so largely misconceived and misapplied, it is equally true that the subject of Nirvana has been very largely ignored by students, as having no bearing on life here and now. Is not this neglect also due to prevailing notions regarding the true nature and meaning of the doctrine? Regardful of H.P.B.s prime injunction the prudent student of Occultism "must endeavor as much as possible to free his mind, while studying or trying to carry out that which is given him, from all the ideas which he may have derived by heredity, from education, from surroundings, or from other teachers." This is but a negative position, yet it is as important as sterilized instruments are to the surgeon, to say the least. It is a precaution very many fail to take, so that their ideas of Theosophy are constantly *infected*. Aside from this error of omission, perhaps the greatest positive mistake made by students is to study fundamental tenets separately. If there are a number of basic concepts then the study of any one of them in isolation from the others is but to repeat as a student of Occultism the errors of the theologian and the scientist. Whatever else he may acquire he will assuredly make naught but a theoretical progress in Occultism—the mysteries will be mysteries still for him.

PUNISHMENT AFTER DEATH

Some may suppose that the Ego should be punished after death, but such a conclusion is not logical. For *evil deeds committed here on the objective plane could not with any scientific or moral propriety be punished on a plane which is purely subjective.* And such is the reason why so many minds, both of the young and old, have rejected and rebelled against the doctrine of a hell-fire in which they would be eternally punished for commission of sin on earth. Even when unable to formulate the reason in metaphysical terms, they instinctively knew that it would be impossible to remove the scene of compensation from the very place where the sin and confusion had been done and created.—*W.Q.J.*

SPACE

FOR all we know, that which we call space may be the Knower in this body of ours. Probably it is, because the only thing that does not move is Space; the only thing that does not change is Space; and there is something in us that does not move at all, that does not change at all. Our bodies move, our minds move; our bodies change, our minds change, our desires, and aspirations, and volitions, and feelings change, but "I" who experience these things am the same "I" who was in a child's body, in a baby's body; and so with every man. Space, then, that is within the periphery of this frame is not separate from the Space that is within the periphery of any other frame; nor is Space disturbed by our bodies being here—our bodies growing large and growing small, growing old, or growing young, coming or going. And in the last analysis, where did these bodies of ours come from? From Space. Where do they exist now? In Space. Where will they go after they dissolve? Into Space.

That in us which lives and thinks is a part of the immemorial, indivisible, all-pervasive Spirit. The sun, as a symbol, might be taken to represent Spirit; and the moon, as a symbol, taken to represent dead matter. They are both in Space—plenty of room for both of them, and yet a colossal difference between the sun and sunlight, and the moon and moonlight. But if the sun were dissolved, it could only be dissolved into Space. When the sun came forth, it came forth out of Space; and while it exists, it exists in Space for, however long-lived the sun may be, it had a beginning; however long its life may be, it will have an ending. Where will its end be? In Space. Whatever the action of any planet, or of any mote, or of any man, where is it? In Space.

To conceive of Space as the symbol of the omnipresent Deity—it can be pictured in no other way—and to think of ourselves—our ego, our consciousness—as an indivisible portion of Space, is to get some kind of an image before the mind of the immortal, of the oneness of all Life. It is to recognize that we falsely attach reality to all the things and objects in Space, instead of attaching reality to the Space from which they all came, in which they all live and move and have their being and into which they all must return. So, instead of attaching the reality of the sense of our identity to Space, we falsely attach reality to personal forms. We have to throw away that false conception.

When we look out at the objects in Space, and see how the ample bosom of Space has room to nurse a million million progeny—all the children that wander lonesomely through her vast fields—any man, no matter how "average" his mind may be, can quickly realize that Space is not a void: Space is filled with souls. We know here

of existence only as a combination—a muddy compound of Spirit and Soul and mind and body, and the latter two obscure the light of the higher two in just the same way as the terrene emanations may obscure the noonday sun. How could a man able to wander at will through the infinitudes of Space, finding companionship and the communion of souls wherever he might go—how could such a man speak to us in any other terms than illimitable imagery, parables, and pictures, of the only realities that there were, or are, or ever shall be?

Blessed are those souls who people invisible Space in incorporeal bodies, as compared with those souls who people Space in objective forms and think themselves to be no more than a body, with no more than a mind!

THE LAIR OF SEPARATENESS

From time to time students are heard to say, "What difference does it make what I do? I am willing to take my Karma when it comes!"

Now, this may seem to be a noble independence, a declaration in line with "self-induced and self-devised effort;" and so without doubt it seems to the speaker. In reality it is a childish irresponsibility when not worse.

To begin with, it is self-delusion, in that when the speaker comes to the place where his challenge is accepted—as will surely happen—he will find his willingness to meet his fate overestimated and the power of Karma underestimated. It is all very well to laugh at Avitchi; but only those who have sojourned for a time in that state are qualified to judge—and they do not laugh.

Most important, Karma is *one,* as the Spirit of Man is one; and every delinquency darkens the whole race mind a little more. A reckless fool essaying the Path by diversions of cliff-climbing alternating with loitering on the way, endangers all the travelers and slows their progress. Some day the trifler and the dilettante Theosophist will come face to face with his course as it really is; and, thinking that his choice between Right and Left was made ages ago, will find that it has not been made and that the making will not be easy.

There is depth within depth of Karmic Law to be understood; happy he who escapes from mechanical interpretations, and twice happy the one to whom the welfare of humanity has become a real issue. Better not wait too long or go too far before we search out our true motive. Theosophy is not an idle speculation, a religion, nor a subject for social conversation and diversion.

ANTIQUITY OF MAN

A Returning Cycle

It is through these "Sons of God" that infant humanity got its first notions of all the arts and sciences, as well as of spiritual knowledge; and it is they who have laid the first foundation-stone of those ancient civilizations that puzzle so sorely our modern generation of students and scholars. (H. P. Blavatsky, *Secret Doctrine,* 1888, I, 208)

But very happily *actual* history repeats herself, for she proceeds, like everything else, in cycles; and dead facts and events deliberately drowned in the sea of modern scepticism will ascend once more and appear on the surface. . . . *(Secret Doctrine,* I, 676)

. . . one great man of science, de Quatrefages, sees no good scientific reasons why man should not have been "contemporaneous with the earliest mammalia and go back as *far as the Secondary Period."* *(Secret Doctrine,* II, 219)

Yet Schliemann proved that Troy had really existed. . . . How many more cities and localities called "fabulous" are on the list of future discoveries, . . . those alone can tell who read the decrees of Fate. . . . *(Secret Doctrine,* II, 236)

Future finds will justify the correctness of the present observations of such acute minds as H. A. Taine and Renan. The former shows that the civilizations of such archaic nations as the Egyptians, Aryans of India, Chaldeans, Chinese, and Assyrians are the result of preceding civilizations during *"myriads* of centuries. . . ." *(Secret Doctrine,* II, 334)

They divided the interminable periods of human existence on this planet into cycles, during each of which mankind gradually reached the culminating point of highest civilization and gradually relapsed into abject barbarism. . . .

The ancients knew more concerning certain sciences than our modern savants have yet discovered. (H.P.B. in *Isis Unveiled,* 1877, Vol. I, 5 and 25)

Professor James H. Breasted, the Egyptologist, has recently come upon a document which offers new proof of the astonishing knowledge possessed by the ancient peoples of the Nile. In a papyrus of 1600 B.C., it is revealed that Egyptian physicians were perfectly familiar with the cause of paralysis and discussed the treatment of it in terms which are far from amateur to the specialist 3600 years after them.

When one considers the fact that for nearly 3000 years the fact that a paralysis of one side of the body was caused by a brain affection on the other, was totally lost sight of, and that the malady itself was spoken of merely as a lameness, the civilization of these subjects of the Pharaoh is a reproach upon that of today. . . . With virtually every new fragment of writing turned up, some extraordinary modern practice is revealed as a common feature of Egyptian life, and the ancient writers discuss with what almost seems flippancy scientific achievements which the present day claims as its peculiar glory. Perhaps—who can tell?—it may presently be found that the Egyptians of 2000 B.C. resorted to the telegraph and telephone

and that the Nile Valley was strung with wireless stations. (Editorial, *Washington Post,* April 17, 1925)

The seeming of modern civilization is that of an onward-rushing, irresistible force growing in power and sweep by geometrical ratio. The popular belief is that a young human race, once and for all emerged from an indeterminate period of semi-animal existence, is fated to solve all problems, master forevermore the forces of nature.

Such is the power of Maya, "the Mighty Magic of Prakriti." For greater illusion never existed. We live, move, and have our being upon the powdered dust of vanished races as numerous, of civilizations as powerful, as any of our dreams. A young world, a humanity sprung from the animal a few milleniums ago? Forsooth, civilized relics are embedded in strata contemporary with the dinosaur!

To say so, means to stir up derision among the mighty. But truth and the future are Theosophy's handmaidens; not for us to withhold facts even under the seeming of fairy-tales!

Conceit denies the possible loss of such civilizations; there must be records left; progress must be continuous and imperishable! But consider the consequences should perhaps 100,000 "manasaputra" be removed from the race overnight, leaving but the dull average of the racial mind, which never grows beyond the age of fourteen; let the mighty stream of Atlanto-Egyptian-Roman Egos suddenly cease to incarnate and revanish into the Chiliocosm—what would remain in a century? A tribe of white savages, stupidly and incuriously gazing upon the crumbling works of their forefathers, loading slingshots with shattered concrete and broken brick!

The works of primeval man have been denied because not apparent; but that is becoming a condition of the past. Startling relics in the midst of civilization are being seen for what they are; "natural" formations are found not so "natural" after all!

In Rockwell County, Texas, such a formation, known since 1854, is now to be unearthed. Some saw in it from the first, a human work, and were pooh-poohed in accustomed manner. The mills of science grind slowly—and they grind exceeding little!

An old Arizona lake bed produces "what may have been the biggest city in America." And its evidences of civilization set afoot speculation as to Atlantis and polygenesis of races.

From Gaviota to Rincon, California, are over sixty towns of a Mongolian race found in tradition neither of East or West; some of their relics embedded in rocks "stratified for ages." And civilized men have lived for a century atop these ruins unknowingly!

In the Muddy and Virgin River Valleys of Nevada is a settlement eight miles wide by thirty-five long; a lost civilization possessed of glazed floors, artistic pottery, jewelry, and *dice!* And here the skeletons *average* over seven feet tall. The excavator,

Curator of the Museum of the American Indian, expects work to go on "until the riddle is completely solved!" But no true solution will come in this generation—save for those who resort to the pages of the *Secret Doctrine*.

Another such is the ruin of Casa Grande, Arizona; here there were beads found so small that only a hair could be passed through the holes; the reporter naïvely remarks that this is the more remarkable, inasmuch as "these people were in the stone age and had no metal!" Most significant of all to the Theosophist, is their possession of Masonic symbols.

Dr. E. F. Greenman says that the ancient copper miners of Michigan were skilled in surgery; and some of his discoveries move the chronicle to remark that "Michigan may some day rival the Valley of the Nile as a stamping ground for archeologists."

Farther afield, Prof. Frobenius has found three extinct civilizations in Africa, which he dates at about 6000 B.C. (Strange how hard it is to escape the influence of these "B.C." and "A.D." dates!) Among these ruins he found relics of still older cultures.

"Three Thousand B.C."—again an unverifiable minimal date—Irak, in Mesopotamia, held a culture which "in many respects revolutionizes the present history of civilization and architecture." Column construction, supposedly of a much later date, was found here; and also evidence of the use of horses, another upset. Decadence had even then set in; for there were plenty of manicure sets, dishes for face paint, jeweled mirrors, etc., as in Old Carthage recently disinterred by Count Prorok.

Another researcher says that Chinese traditions go back for 100,000 years; and mentions as contrast to modern civilization the empire of Malek Shah, which in the 11th Century reached from China to the Mediterranean, and could be safely traversed from end to end by a child carrying a bag of gold.

By means of pilot balloons, it has just been found that all constituents of the air save hydrogen cease at sixty miles; but the ancient *Goladhyaya* says that "The atmosphere surrounds the earth to the height of sixty miles, and clouds, lightning and the like are all phenomena connected with it!"

In standard works the hieroglyphics on the pebbles of the "caveman" have been considered mere aimless ornamentation, in spite of their significant form (see Prof. Osborn's *Men of the Old Stone Age)*. But light has dawned upon Prof. Wm. Paulcke, who recognizes their true nature, and bases upon it a theory that men began writing 50,000 to 100,000 years ago. Moreover, says he, there is a relationship between these symbols and those of the Chinese, Babylonians, Egyptians, and Mayas.

New information comes to hand about the discovery of P. Kosloff at Khara Khoto in the Gobi Desert, previously mentioned by us.

It seems that among the thousands of volumes exhumed by him from a vault, there were many in a language unknown to philology—definitely mentioned by H. P. Blavatsky as having existed in this region; she moreover describes hidden crypts of exactly the nature of that found by Kosloff.

Now it so "happened" that there was a key with those mysterious volumes; and we surmise that it is more than likely that the unknown language is Senzar. In which case, these words will have been written to some purpose:

> Unless we mistake the signs, the day is approaching when the world will receive the proofs that only ancient religions were in harmony with nature, and ancient science embraced all that can be known. Secrets long kept will be revealed; books long forgotten and arts long time lost may be brought out to light again; papyri and parchments of inestimable importance will turn up in the hands of men who pretend to have unrolled them from mummies, or stumbled upon them in buried crypts; tablets and pillars, whose sculptured revelations will stagger theologians and confound scientists, may yet be excavated and interpreted. *(Isis Unveiled,* I, 38)

And now that it is generally admitted that the climate of earth has been always inhabitable, for practical purposes, and that it was never gaseous, hot, or molten—perhaps before long H.P.B.'s teaching that man in approximately his present form is over 18,000,000 years old, will be regarded with more tolerance. And what then?

Perhaps when it is found that mankind is no new evolution, but has survived æon upon æon, lived through the vicissitudes of continental upheavals and glacial epochs: that he has by turn risen to great heights and fallen into savagery—there may be an attempt to discover the *real* purpose of being. Then it will be found that the illusions of power and progress, the philosophy of glutted desires, lead only to death and the dust. Be it race or nation, or individual man, "He who attendeth to the inclinations of the senses, in them hath a concern; from this concern is created passion, from passion anger, from anger is produced delusion, from delusion a loss of the memory, from the loss of memory loss of discrimination, and from loss of discrimination loss of all!"—the spiritual condition of the bulk of mankind in this our present age of *Kali Yuga.*

LIVING THE LIFE

DEAR COMPANIONS:

Yes, many people will come to your meetings; of these few will remain. Those who really get the spirit of the Movement will not be found running here and there for any purpose of their own. They may go occasionally for general information or to do good to others. Whenever personal friction comes up—as it may—do you stick to principles; enunciate them, illustrate them, but keep away from direct reference to any trouble. So each is left to understand and apply as seems best to him. Study is the great thing. Unity, study, and work are the Trinity that will keep all together and yet leave play for individual idiosyncrasies along harmless lines while subduing them. What you say of some who come, remain away for a time and come back, may indicate that such have taken a sample away with them and compared "the goods" with those offered elsewhere. No doubt that goes on here and there with those who work from reason alone.

There are many whom we cannot help; their time has not yet come, perhaps, in that they have not arrived at that condition which permits such help as we can give. We can help those that are ready; they may not be many in number but they exist, and will come, as the way clears for them to do so. A steady outpouring of the eternal ideas will attract and hold those who need them; others will come and go as their mood determines. I do not think you are to blame for the kind of people that come to you; they are samples of the city—mixed: some good—bless them—some indifferent, some bad and some very bad. You try to serve all and to give them of your best; no one can do more. Every spiritual effort is a good action.

It is true that the "door to the Masters" lies through Their work, and in no other way. You remember that W.Q.J. wrote, "Generosity and love are the abandonment of self." The Masters love humanity and all creation; Their generosity and love are not stinted, nor tainted with selfishness. We can get rid of our hindrances only by following the Path They indicate. That Path little by little rids us of our besetting "sins." And They have said that every thought, every desire, every effort, in that direction counts. What we need to do is to forget our estimation of ourselves, be that good or bad, and just work on; we will find more strength and larger opportunities as we move along that road. The idea that we are poor miserable sinners is so ingrained in the race mind that we find ourselves holding separateness either as to goodness or as to badness all the time. This has to be overcome. It is not a question

of our goodness or our badness, but our desire and effort to follow the highest path possible for us.

If a path is one we know, we have the confidence of knowledge; but where the path is a strange one, various kinds of doubts and misgivings arise. There is only one thing to be feared, really, and that is anything that takes us off the Path we are treading. I think, too, there is sometimes a stronger reason for disquietude than mere personal fear or doubt. We do not want to stray from the Path, and examine our steps to see if they are in the right direction, especially if the steps bring us any joy. Ordinary doubt or fear would stop us, but right solicitude only makes us cautious, and that is not a bad thing at all, so long as we keep moving.

As to the friend you speak of: I hope he has found something to do, and that whatever it is he will determinedly settle down to do it as if it were the only thing to be done. I have found that doing what comes, with all my heart, mind and strength, in time brought me to another place and opportunity and always to a better advantage. I have seen in many the attitude, "I don't like this, or, I must have something better," lead to perpetual change, dissatisfaction and poor results invariably. On the other hand I have seen those whom neither sickness nor any other cause could deter, nor diminish their courage and efforts, gain success, the reason being that no opportunity was overlooked and no effort too great for them. It was really an unconscious fulfilling of Karma on their part. I think students too often regard their personal existence and predilections as one thing, and their student life as another. It is not so: both are interwoven and interblended at every point. The student should see clearly that his present existence is his opportunity to live and learn, as well as learn to live to the best advantage; it contains and presents the opportunities which, if rejected, will come before us in one form or another until we realize that a step forward can be taken in no other way than by overcoming obstacles and thus defects. How wonderfully and perfectly this works, when seen and faithfully applied, the generality of people do not credit or know, but we, as students, should be able to apply the lessons of life on the basis of the knowledge which has been imparted to us and which we recognize.

That we are living in a period of transition when everything is changing may easily be seen. We are necessarily involved in this transition which in the general case makes for betterment and, with the student, opens the door to that success which is greater than all governmental and worldly advance or betterment: true knowledge and perception, control, strength and wisdom to apply—fitting us to become leaders of men in the times to come. We should therefore go through our appointed task not only courageously but gladly, knowing what it leads to, and what the great end in view. The

lives we have lived with their joys and sorrows, pleasures and pains, are forgotten; the one we are now living will pass into the same limbo of the past, but we will be what we have made ourselves, strong or weak as the case may be and face once again what we have brought about. We have only the present in which to do what may be done, so we ought to be bold and courageous and go forth and show our strength in the face of any and all difficulties, for they are veritably our saviours.

I did not think I would say all this when I sat down, but it came and I send it for what it is worth. Love to you, as ever—*R.C.*

The Life-Principle

Left to itself, this life-principle will blindly follow the laws of nature; and, according to conditions, will produce health and an exuberance of *life,* or cause *death* and dissolution. But, guided by the will of the adept, it becomes obedient; its currents restore the equilibrium in organic bodies, they fill the waste, and produce physical and psychological miracles, well-known to mesmerizers. Infused in inorganic and inert matter, they create an appearance of life, hence motion. If to that life an individual intelligence, a personality, is wanting, then the operator must either send his *scin-lecca,* his own astral spirit, to animate it; or use his power over the region of nature-spirits to force one of them to *infuse* his entity into the marble, wood, or metal; or, again, be helped by human spirits. But the latter—except the vicious, earth-bound class—will *not* infuse their essence into these inanimate objects. They leave the lower kinds to produce the similitude of life and animation, and only send their influence through the intervening spheres like a ray of divine light, when the so-called "miracle" is required for a good purpose. The condition—and this is a law in spiritual nature—is purity of motive, purity of the surrounding magnetic atmosphere, personal purity of the operator. Thus is it, that a Pagan "miracle" may be by far holier than a Christian one.—*Isis Unveiled.*

OCCULTISM, TRUE AND HUMAN

BACK of the objective nature in which we live and act is an invisible, indwelling, energizing nature, the exact model of visible nature, which stands to visible nature as a cause to an effect. But there is something behind both of these, an unknown something, in which both objective and subjective nature reside.

Let us call physical nature that nature which we embody and which is everywhere in evidence about us; call the second the subjective and causal side of physical nature, the psychic nature or world. These two change constantly, for all physical changes are preceded, accompanied, and followed by psychic or mental changes. Let us call the third Spirit, the source of both physical and metaphysical nature—Spirit which changes not at all in the sense that intellectual or physical nature changes—itself alone eternal and indestructible. Now let us assume, fourthly, that these three—the physical, the intellectual or psychical, and the spiritual or monadic universe—are a trinity synthesized by Life, which pervades them all, permeates and sustains them all, and of which these three are but modifications, or states, or aspects. In these few statements will be found the whole basic fabric of true occultism.

We have four great branches, or arteries, for the pulsating endeavors of human life in the body corporate of this universe. They are called science, logic, religion, philosophy. All four are seriously and soberly four different ways of approaching the solution of the mysteries; so that they may very truly be considered tentative, or *human* occultism.

But take exact science: everywhere there are men of ability, of integrity, of courage, of all that constitutes what we may call character, diligently prosecuting the study of the mysteries of physical nature. We call them scientists. In fact, they are one and all would-be occultists; for the greater the student of the science of physical nature, and the more he knows, the more he is recognizant of that immense and shoreless world of which he knows nothing. The basis of all our physical science, as we understand it, is the attempt to explore and to understand the riddle of the universe by an empirical or phenomenal study of objective nature. Then inferences, deductions, and speculations, whether *a priori* or *a posteriori*, are set up, as to what lies behind effects, or "phenomenal facts"—what the causes and what the relations.

The moment a man becomes a student of objective nature, he comes bolt upright against invisible nature. Cutting square across his field of vision, bringing to him the things that he studies, holding them under his eyes while he studies them, taking them away from him, is an intangible, invisible, unknown "something" to which

scientists give indifferently the name of force, or energy. At once the objective universe places him in a mysterious contact with a non-objective universe, and yet he knows that there is an immediate relation between the world that he calls force and the world that he calls matter. His only knowledge of force is where it transects matter, or comes into conflict with matter; but learning that it does come into what might be called opposition with matter, he has tabulated and classified the forms of interference in the same way that he has classified the forms of matter. When we speak of electrical energy, mechanical energy, chemical energy, vital energy, it is but giving names, it is only classification. What is the nature of that interference which we call force? There is a connection; so our scientific student, our neophyte in the occultism of objective nature, comes in contact with the third element of the physical trinity much more truly than any Christian divine ever came in contact with any member of the theological trinity. Our scientific occultist calls that third member, Law. We know law only by its interference with matter and force; we know force only by its interference with matter; we know matter only by its interference with ourselves.

Turning now to what is called logic, some perception of the term may be gained by considering logic as that *invisible* power, principle, function, or process, by which we are able to determine the relation between cause and effect.

Another class of occultists ignore as far as possible objective nature—ignore it as much in their way as the scientist ignores metaphysical nature and spiritual nature. They are our theologians, our religionists, our teachers of the nature of soul and spirit, and of the nature of God, all this to the theologian being the invisible universe. He is wiser as an occult student than the scientist, in that he perceives all nature as an effect, a passing thing, not self-originating, not self-sustaining, not self-destroying. He knows that there must be something which stands in some kind of an efficient relation to the cosmos, to the phenomena of the cosmos, and to man; yet invariably when his basis is examined, the religionist is found to have no such excellent occult discipline or sureties from which to proceed as has the modern scientist. Ask the religionist for anything and he will promise it except for one thing—facts. Ask a scientist for facts and he will drown you in them; ask him for anything *but* facts and he will drown you in a sea of speculations. However, what the scientist does know is true, true as far as it goes, but he is very often quite wrong in the inferences which he draws. The religionist is right only in the perception that until the subjective universe becomes as cognizable, as exactly charted, as the objective universe, the scientist never can arrive at real knowledge—which is what occultism is.

Scientists depend upon experimental data. Over and over they observe nature; they try to reproduce in the laboratory what they see in nature, and then they find that they can produce in the laboratory effects not in nature. But their basis is true. There is not a scientific statement of fact that any man cannot verify for himself; but why do students repeat time-tried and time-tested experiments; why not take it for granted; why not take it on hearsay; why not take it on testimony; why not take it on authority? Because that is not knowledge, nor the way to knowledge. That only is knowledge to any man which he has verified for himself, and that only is a true teacher and a true teaching which furnishes him all possible means for verifying the formulae by which to verify the theorems advanced.

As to the religionist, his basis is faith, authority, assertion; he furnishes the formulae but says that the way to get into the subjective world is to accept the formulae without verifying them. His position is that of a dreamer; in fact, he is in the dream state in the sense that religion as believed in, as practised, as taught, is a dream. It is an intrusion of the dream state into the waking consciousness; nevertheless, the phenomena of the subjective are there. Religion, therefore, as regards its phenomena, is genuine.

Going beyond religion which neglects the facts of science and beyond science which neglects the facts of religion, we come to what may be called philosophy. Philosophy is a consideration of the principles of things. But our Western philosophy is all based upon speculation. Our philosophy is speculative, our science is practical, our religion is "dream-stuff" extruded into the waking consciousness. All show, however, that there is "something" there. Our logic is good as far as it goes, and all—philosophy, religion, logic and science—are based upon the evidence afforded by this universe, visible and invisible, through the medium of the five senses, the knowledge acquired by means of speculative theories and inferences from perceived phenomena. Many men are wrestling with the mysteries of nature through scientific formulae, experimentation; many men are wrestling with the universe theoretically as logical concepts; many men are wrestling with the mysteries hoping to arrive at a knowledge of them through the door of faith in some book, in some God, in some psychological experience of their own; but the door of Knowledge cannot be opened by any of these processes.

A man must recognize that all methods in vogue amongst mankind, from the highest to the lowest, cannot solve the real mysteries—the mystery of whence we have come, how and why we are here as we are, and what our future destiny or destinies may be. But if we turn to the sixth chapter of the *Bhagavad-Gita*, we shall find therein the scientific formulae, the logical basis, the religious direction, the philosophical modulus by which a man may find out for

himself the answer. That is *true* occultism because to the man who follows that path it becomes ever less dark, ever less mysterious, ever more lucent, until it becomes an illumination that never can perish.

In later times Jesus of Nazareth gave the only occult direction possible of understanding by the class of egos to whom he came—a simple statement, but one which taken as a formula of action and thought is the road to true occultism. He gave them a repetition of the ancient occult formula: You who are about to seek knowledge and power and happiness for yourselves, know that these three—the immortal trinity of Spirit—can never be gained save and except as ye do by all others as ye would have them do by you. But where now is the Golden Rule taken as the ethical basis of our best employers of labor, as the mental discipline of our moralists and publicists, as the working formulary of our scientists, as the spiritual equilibrizer of our divines? The scientist fails and forever must fail because he does not recognize that ethics and morality are integral factors in the four-fold equation of the mysteries; the religionist never can solve the problem of the mysteries because he does not recognize that ethics alone, morality alone, without a scientific foundation for his ethics, without a philosophical basis for his morality, is a house builded upon the sand. The man whose practice of honesty is based upon the theorem that honesty is the best policy will some day change his policy. Honesty is not a policy; it is a principle. All men who talk the Golden Rule and are willing to have it practised on them, but fail themselves to practise it in action and speech, thought, will and feeling, are violators of the primary law of occult progress.

Theosophy repeats this four-fold proclamation: there is now, and there always has been, and there always must be, One Life, One Source, One infinite, fathomless, immeasurable Principle, alike the source and the container of all that is; which holds alike all experience physical, astral, pyschic, ethical, moral, and spiritual; which holds all forms and conditions within itself as Space holds objects. In this One Life there is an infinity of modifications—universal, general, special, particular; but everything that is sprang from the One Life and by some process of modification, of sequence, of cause and effect, without gap or interlude from start to finish, has become what it is. The immortality of everything in this universe depends not upon its form, not upon its faith, belief, knowledge, but upon its identity with the One Life. If our lives were separate from the universal life, how could they endure? They could no more endure than our bodies can endure as separate formations from matter. Our bodies are made of matter, live in matter, came from matter, and shall return into matter. Body is only a name for a partial limitation of universal matter in a particular

form. So with our minds. Just as there is universal matter, there is universal mind; the mind of each one of us is but a modification, a specialization, an adaptation of form within a universal form or state. So also with our souls.

In every man, by virtue of his identity with the One Source, exists every power that is in the one source. It follows, then, that any being of perception, of action, of cognition, any spiritual being, any soul, any modification of Spirit, in order to become all-knowing, must individually acquire that knowledge and omniscience which always did and does exist in the whole. Nothing is more noble, more worthy, more wonderful for a man than, with charts in hand, comrades on the voyage ranged alongside him, to begin to explore the hidden part of his own nature. Veil after veil will lift, and with each lifting of the veil his horizon grows wider and wider; still there will be veil upon veil behind. The only danger for the neophyte in occultism is that when he has penetrated but one step beyond the mundane, has lifted but one of the veils, he shall think that he knows it all. The progress of the ego is a series of awakenings in each of which he thinks he has reached the reality; but since his perception and his cognition are only a part, however large that part may be, which he has mistaken for the whole, he is dreaming. Not until he has united his consciousness with the one eternal Self is he free from the dream called Maya—manifested existence. Then, "He, O Arjuna, who by the similitude found in himself, seeth but the one essence in all things, whether they be good or evil, is considered to be the most excellent devotee." Such is the true occultist.

INFLUENCE OF CIVILIZATION

It is especially in the countries unblessed with civilization that we should seek for an explanation of the nature, and observe the effects of that subtile power, which ancient philosophers called the "world's soul." In the East only, and on the boundless tracts of unexplored Africa, will the student of psychology find abundant food for his truth-hungering soul. The reason is obvious. The atmosphere in populous neighborhoods is badly vitiated by the smoke and fumes of manufactories, steam-engines, railroads, and steamboats, and especially by the miasmatic exhalations of the living and the dead. Nature is as dependent as a human being upon conditions before she can work, and her mighty breathing, so to say, can be as easily interfered with, impeded, and arrested, and the correlation of her forces destroyed in a given spot, as though she were a man. Not only climate, but also occult influences daily felt not only modify the physio-psychological nature of man, but even alter the constitution of so-called inorganic matter in a degree not fairly realized by European science.—H.P.B., *Isis Unveiled*.

AMONG FRIENDS

IT had been one of the last study-class sessions of the season—a warm evening after a scorching day. The students had shown no disposition to linger in the spacious but oppressively close hall after the meeting. Remained only Mr. Browser, putting the book-stock in order and covering it up, Doctor marching up and down between the rows of opera chairs, turning back the seats and picking up a bit of waste paper here and there, and Pilgrim rearranging the platform. Captain Blunt, who had conducted the class, sat huddled down in the front row taking no note of his friends' closing activities, and answering in monosyllables the remarks that the Judge, sitting near, occasionally made.

"Sometimes I just wonder what's the use," he finally remarked, with profound discouragement. "Here we dig and work and pour out our energies regardless, to make the class lively and interesting —yet there are so many who won't make the slightest effort of themselves—some who don't even read over the chapter we're studying. I guess I'm a failure as a class leader; the work itself shows that."

"Of course they read over the chapter," said the Judge, who had arrived late at the class. "What makes you so pessimistic?"

"I *asked* 'em," answered the Captain glumly, "for a show of hands on that little detail, and their answer indicated that twenty-five or thirty hadn't. They were honest about it anyway, I'll say that for them," he added with a wry grin.

"How many present tonight?" asked the Judge, turning to Browser who always keeps the count.

"Ninety-five—a rather small class," was the answer.

Whereupon the Judge turned on the Captain briskly, "Then sixty-five or seventy *had* read the chapter, and many of these had no doubt studied it. That's a fine showing. Why, just think of it," he continued, "here are many, many men and women from every walk in life—folks who hustle all day, regardless of the weather, to make a living; mothers with children and homes to care for; teachers in schools; college boys and girls with all their necessary daily study; old people who find it hard even to keep awake of an evening—yet sixty or seventy had made special preparation for this class tonight—and you entertain a grouch because the others hadn't done so. You ought to remember, my friend, that a few short years ago we would have been absurdly grateful if there had been a dozen!"

"That's right," said Captain Blunt, sitting up argumentatively, "but why don't those who aren't interested stay away?"

"They do, no doubt," interjected Pilgrim briskly. "We would be foolish to think that just because a student hasn't done a certain

amount of work, he isn't interested. You'd better believe there are many other more pleasing things to do than to listen to halting metaphysical disquisitions of a hot night!"

"Yes, and supposing the twenty-five or thirty *aren't* interested," called Doctor from an adjoining section of seats, "what business is it of ours? Sixty-five or seventy *are,* and our work is with and for them."

" 'Theosophy is for those who want it, and for none others'," quoted Mr. Browser gently, joining his friends in the front row and slipping his account book into his pocket.

"Well, it's mighty nice of you to try to cheer me up," and the Captain managed a partial smile, "but there must be something wrong with the class methods—the folks don't seem to show much progress, with a notable exception here and there. I know enough to know that when a class drags there's something wrong with the *teacher*—but I can't seem to figure it out," shaking his head lugubriously.

"Looking for results, eh?"—the Judge's tone was sympathetic, but there was a note of laughter in his voice. "So did I when I was young. But what *is* progress—did you ever think of that?"

"The Captain wants everybody to make a 'nice, smooth talk', I guess, and to cover dutifully every point in that part of the chapter assigned—why, that's Sunday-school concert business!"—this from Doctor. "Oh, yes, you do," he continued as the Captain waved a feeble dissent.

"Progress," resumed the Judge, just as if he had not been interrupted, "is a far different thing from what many think. For instance, here are some students who make very little platform showing; and so very many when they bring a tired brain to book-study after working hard all day find it difficult to understand. Yet scores of these very students, who by superficial judgment 'progress' very little, are making more real *growth* than many another whose intellectual performance is excellent. Their *hearts* are in the work and, despite their disadvantages, they cleave to it and carry on. It is among such as these that you more often find the living expression of *pure* Theosophy: in life, in brotherly service, in unselfishness, in sacrifice, in simplicity. Do you think that their dogged, persistent efforts to learn and apply count for nothing? The teaching is that the *efforts made* are just exactly what *do* count—the outer accomplishment is the very least of it."

"By Jove, you're right, Judge," said the Captain, firing up. "I know just what you mean. Anyway, there really has been a tremendous effort made by the students as a whole this season, to study in the deeper sense of gaining a real understanding of the philosophy. There is so much less dependence on phrase, on 'Mr. Judge says'

and 'H.P.B. wrote'—and so much more evidence of digestion and grasp."

"But one lady came to me after the class tonight," said Mr. Browser whimsically, "and asked if I wouldn't use my influence with you, Captain, to get you to 'teach' more. 'We would all get so much more out of the class,' she said. 'He has the students do all the work—why, if somebody asks a question he often gets several answers from the class, instead of giving the answer himself. Sometimes it's quite confusing. And he really knows so much himself that he pretends not to know'."

Captain Blunt hardly knew whether to be pleased or offended—so he looked positively foolish instead. Pilgrim laughed delightedly. "Yes, why don't you *teach* more, Captain?" he enquired. "That would be one way of covering a chapter thoroughly and overcoming the occasional superficiality that disturbs you so much."

"I *have* thought of it," said the Captain, "and tried it a little, but every time it resulted in a 'dead' class-session, I don't know why."

"One active mind in the class, projecting out and having a perfectly lovely time all by itself," said the Judge earnestly, "and all the rest trailing in its wake and being drawn along by it, without doing any traveling of their own. My goodness!" he continued crisply, "the very essence of 'teaching' is stimulating others to work, drawing many into active participation, and yourself doing, or appearing to do, as little as possible."

"Sounds like the suggestions of H.P.B. in the 'Key to Theosophy'," said Mr. Browser approvingly.

"Well, you find out who they are who are really enjoying the class, and showing the growth that the Captain spoke about: it will be those who have been stimulated into active *work,*" the Judge went on. "Let a class leader 'teach' as the lady suggested, and you'll find a great many students using 'Captain Blunt says,' as well as the 'Mr. Judge says' and 'H.P.B. wrote', to which he objected a few minutes ago. Soon you'll have another 'authority'—even a personal leader, perhaps. That's the great danger of some kinds of 'teaching'—which more than off-sets, to my mind, the advantages of the thorough covering of chapters it may permit."

"Yes, one person supplies the motive power directly, and the rest 'ride'," said Doctor, "and that's another danger. Nobody can *know* for another; each has to do his own thinking, applying and learning."

" 'Self-induced and self-devised exertions'," quoted Mr. Browser.

"Anyway, it was a good class for a hot night," said the Captain.

"They're *all* good classes, and *all* good meetings," affirmed the Judge earnestly. "Just think what we're studying—the very essence of life!"

"THE HEAVENLY MAN"

Now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. —I JOHN, III,2.

THEOSOPHISTS, as Christians and sincere men of any other persuasion, read out of books, as they read out of Nature, very differing things from the same text. This is but one of the applications of the statement of H.P.B. that each Ego has his own language. Thus it is said that the same dream had by a Brahmin, a King, a Kshatrya, or member of any other caste, has a significance which varies according to circumstances, to caste, to rank, to the *dharma* and *karma* of the individual. Although Nature is one, and although any experience is, mathematically, an unvarying quantity, yet its *quality,* or meaning to the beholder, varies with each according to his intelligence and what the Greeks called the "dramatic unities." A modern writer has put all this in the phrase that a man sees, "not what he is looking at, but what he is looking for."

The dogmatist and the bigot will read a hard and fast meaning out of change itself. The sectarian and the partisan, the sadducee and pharisee of every age, sees in every question rebellion; in every advance of thought, every fresh revelation of the evolution of the Soul, a rank blasphemy; in Nature only a creation, in man only a creature, and in God alone—*their* God—a Creator. So one might say there are three general languages of the Ego, or three applications of the common and universal power to perceive: the realistic or practical; the idealistic; and the purely divine or spiritual interpretation of the phenomena of Life, external and internal to the Perceiver, or Soul.

Religion, which in any sense relates to man's life as a Soul and not a body, to immortal and not to mortal being, must of necessity bring out the qualities of soul in each sincere devotee, quite regardless of such human distinctions as race, creed, caste or color—in other words must precipitate his moral and immoral characteristics, must accentuate his virtues and his vices until one or the other set of qualities reigns supreme by extirpating the other. On the path of Spiritual evolution one cannot compromise: in the end either Compassion Absolute—*universal* Brotherhood; or supreme Spiritual Egotism—selfishness.

Throughout the literature of Theosophy there is constant reference to "the Heavenly Man." This in itself is but a phrase. What does it mean to Masters—to the great Teachers, the Custodians of the Wisdom-Religion, the real Founders of every Religion? And what does it mean to the devotees of any particular popular religion? Finally, what does it signify to Theosophists? The "second

Object" of the Theosophical Movement is the study of ancient and modern religions, philosophies, and systems of thought, in order to detect the *vital principles common to them all.* Each creed or school or system, and each of its sects, has crystallized and popularized a set meaning to common terms for common principles, processes, and experiences, so that they all drift farther and farther apart, though they all originated from a common source. Does any one imagine, for example, that the ideas behind such terms as God, Nature, Man, Spirit, Soul, Matter, Evolution, Good, and Evil—does any one fancy that Krishna, Buddha, Christ, or the Masters of H.P.B. had different and contradictory ideas on these or other subjects? No; They all rendered Life and Nature in what we have called the purely divine or spiritual sense, though They spoke, each according to the language of the Egos to whom They came, in terms of the realistic or practical and the idealistic.

The First General Epistle of John, from which we have quoted, when read according to the language of the Wisdom-Religion, refers to the heavenly man which each of us is, in germ or principle—that is, in an idealistic sense, a Potency as Simon Magus called it, or in the sense that we commonly say "the child is father of the man." How this Potency, or ideal, or "hope" as John called it, is to be realized by the "practical man" we are, is shown further on by him. He does not say the hope will ever be realized by faith or by miracle, but, by the man who, having the hope, "purifieth himself" from his sins. And what does John mean by "sin?" Let him answer: "Sin is the transgression of the Law." John allows no state of beatitude, no Heaven, on earth or elsewhere, no "folding of the hands," as a substitute for this self-purification. "It doth not yet appear what we shall be," nor can it, till the purification is complete, and "the sons of God" have grown into "the heavenly man." Then, when we have become "like him"—the "Father"—we "shall see him *as he is*"—not as we have imagined Him or ourselves to be.

Is all this any different from the iteration of the Upanishads: "That thou art?" Is it not identically the same purely divine and spiritual meaning so often voiced by Krishna: "I am the Ego which is seated in the hearts of all beings?" By Aryasangha: "That which is neither Spirit nor Matter, neither Light nor Darkness, but which is verily the container and the root of these, That thou art, O little man. Thou art this, and thou knowest it not." By Saint Paul: "Know ye not that ye are the temple of God, and the Spirit of God dwelleth in you." By Jesus: "I and my Father are one, even as you and your Father are one." By Buddha: *"Om mani padme hum*—the 'dew-drop slips into the shining Sea.' "

Why Theosophists do not make more use of the Bible in Western lands in the promulgation of the teachings of the Wisdom-

Religion, is easily seen: they know that such a realistic, *i.e., materialistic,* stamp has been put by centuries of dogmatism and bigotry upon the pure gold of the Occultism hidden in it, that it has become currency, not gold. To quote from or comment on Bible statements of Occult Truth is to run the gravest risks of fortifying popular and sectarian preconceptions and prejudices.

H.P.B.'s presentations of the Wisdom-Religion are sweet and fresh and pure. There has not yet been time for even the most dogmatic-minded Theosophists to read into them or out of them hard and fast conclusions. They still remain on the plane of idealistic thought, and hence afford to the reverent-minded student the best aid to reading for himself the purely divine and spiritual meaning of her teachings on "the Heavenly Man." The Theosophist has only to struggle against his own preconceptions and misconceptions—not those of centuries of sectarian Christian misinterpretation and misapplication.

"The heavenly man" is the whole Universe as the One Life. It is the One Law of the evolution of the Soul, the Spiritual and Intellectual as well as Physical progression of all beings of every grade. It is the First, the Second, and the Third "Fundamental Proposition" of the *Secret Doctrine.* It is "the growth into the Infinite" through the finite cycles of Karma and Reincarnation, from Monad to Man, from Man to Mahatma—the perfection of Being.

> The whole Kosmos is guided, controlled, and animated by almost endless series of Hierarchies of sentient Beings, each having a mission to perform. They vary infinitely in their respective degrees of consciousness and intelligence. Each of these Beings either *was,* or prepares to become, a man, if not in the present, then in a past or a coming cycle. They are *perfected,* when not *incipient,* men. Man tends to become *a* God and then—GOD, like every other atom in the Universe. "The *Breath* becomes a stone; the stone, a plant; the plant, an animal; the animal, a man; the man, a spirit; and the spirit, a god." Every atom in the Universe has the potentiality of self-consciousness in it, and is a Universe in itself, and *for* itself.
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> Thus proceeds the cycles of the septenary evolution . . . that each atom, we say, *may reach through individual merits and efforts* that plane where it re-becomes the one unconditioned ALL. There is no such thing as a Monad other than divine, and consequently having been, or having to become, human. Every "Spirit" so-called is either a *disembodied or a future man.*

Here is the language of H.P.B., speaking for her Masters on "the Heavenly Man" in time and space, and beyond Space and Time. Who reads this in all three senses spoken of "will be like her; for he will know her as she is."

ORDER OF EVOLUTION*

Question—The most authoritative books on Theosophy teach that the monad passes up through the lower kingdoms to the animal and then to the human, and yet also teach that man appeared before the animals. If the latter is true, how can the former be?

Answer—If after the word "animal" we insert the words "in this round," then both statements will be correct and there will be no confusion. On this matter we have to accept or to reject the teachings of those Adepts who gave the system out through H. P. Blavatsky, for modern science knows nothing about the matter and believes still less. Now if anything is plainly taught and reiterated over and over again in the *Secret Doctrine,* it is that the time of the appearing here of the human form alters after the second round of the life-wave in the earth's chain.

The teaching that the monad passes through the lower kingdoms from metals up to man is right as a general statement, for it is alleged to be the fact and is also in accord with reasoning from the other premises of Theosophical doctrine. But on this chain of globes the stream of monads of all stages begins in the first two rounds—the whole number of rounds being seven—by going steadily through the lower orders up to man as the last form and stage for those rounds. In the third round the plan alters, because the first class of monads has obtained in prior rounds enough knowledge to be able to emerge into the form of man ahead of the lower classes who are yet at that time in the lower kingdoms of nature. And in the fourth round, which is the one we are in now, Man as we know him appears before the others just because the monads of that class of progress have the power, and in this round all the lower kingdoms in respect to their outer coating or materiality get all that coating from what man casts off. This is also clearly taught and not an inference of mine.

The first rounds had in them the potentiality of the rest, and as it was the fate or the law that materiality should prevail in this round, it was prepared for by the most advanced class of monads. All this does not negative the standing and general rule that the monad must (at some point in its career) go through all the kingdoms in regular order from the lowest to the highest, and must follow that line for whatever is the necessary period from the lowest first and not skip any; but when the class of monads which came into this evolution first has obtained the right knowledge and power, it will then alter its rule and come in with the fourth round as first of all. In our own life on earth as individuals we do the same thing,

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for some of us are able to skip over in some life that which others have to painfully acquire; and this is because reïncarnation and previous experience enable us to do it. The same rule holds in the greater scheme, and there by reason of reïncarnations and experience in the first two rounds the monads of that class are first as human beings, and not last in the fourth round. Meanwhile the general rule governs other and lower classes of monads, who are even now slowly creeping through lower kingdoms of nature and have been unable to emerge with man in this round ahead of the other forms. But in future rounds and manvantaras they also will come in ahead of the lower orders of nature. Let those of us who accept the statements of the Masters remember that they have certified in writing that the *Secret Doctrine* is the triple production of those two great beings and H. P. Blavatsky. Such a certificate they have given of no other book. Their certificate will not be accepted by outsiders nor by that small class of Theosophists who loudly proclaim they will accept nothing that does not accord with their reason; but one is puzzled to know how their reason can work in respect to matters such as these about which the Adepts alone know the truth. As for myself, I find the teaching quite consistent with the whole of the philosophy and explanatory of natural facts; for the rest I am willing to believe the parts I cannot yet verify and to wait a little longer.—*W.Q.J.*

FAITH AND INTUITION

Difficult, nay impossible, as it seems to science to find out the invisible, universal motor of all—*Life,* to explain its nature, or even to suggest a reasonable hypothesis for the same, the mystery is but half a mystery, not merely for the great adepts and seers, but even for true and firm believers in a spiritual world. To the simple believer, unblessed with a personal organism, the delicate, nervous sensitiveness of which would enable him—as it enables a seer—to perceive the visible universe reflected as in a clear glass in the Invisible one, and, as it were, objectively, there remains divine *faith.* The latter is firmly rooted in his inner senses; in his unerring intuition, with which cold reason has naught to do, he *feels* it cannot play him false. Let human-born, erroneous dogmas, and theological sophistry contradict each other; let one crowd off the other, and the subtile casuistry of one creed fell to the ground the crafty reasoning of another one; truth remains one, and there is not a religion, whether Christian or heathen, that is not firmly built upon the rock of ages—God and immortal spirit.—*Isis Unveiled.*

JOY-PRODUCING ACTION

THE Puritan or the reformer, albeit unknown to himself, acts upon the basis: "Whatever is pleasant is *bad*." Most of us have a hidden but solid belief that to be virtuous is to be unhappy and to help others be so—a legacy from the Jehovah-myth betraying implicit faith in the supremacy of evil. Small wonder that a rising generation, convinced of the identity of holiness and sourness, has cast aside both with a single gesture.

If one enters Theosophy with this preconception, he finds plenty of vinegar ready for the drinking. Discovering that Theosophical living calls for *real* self-sacrifice, *real* self-discipline, and an earnest attempt to live up to the noblest code on earth—as distinguished from mere intellectual appreciation of it—what more natural than that the Theosophical Path should stretch as an aching desert in our shrinking imaginations, or that by that very attitude we should therein multiply stones for the bruising of our feet?

The layers of physical, mental, and moral human nature are many; each of them is correlated with a particular variety of "pleasure." But if we calmly analyze, we shall find in it no tangible elements save two: action, and the perception of that action by That within us, which is nameless on this plane. There is no fixed rule regarding the mode of action which shall produce "pleasure."

The pleasure of the gutter drunkard would be misery to a clean man. The action of an athlete on the field of honor—to him the keenest joy—by very induction creates a weary ache in the bones of the professor-spectator; and the thought of that laboratory in which the *savant* finds the pleasure of action, gives the player a headache. To one, literature is an Elysium, a haven of rest from all woe; to another, a furrowed brow and bewilderment.

Therefore the nature of joy-producing action is determined by the nature of the individual. The whole meaning of Theosophy is the perfectibility of the individual by his own efforts. Increasing perfection means constant change of nature, and that always in the direction of the higher.

Disconnected, uncontrolled action of the subordinate lives of the body—mediumism—is made possible when the quality of darkness and inertia, *Tamas,* rules the whole. This is the case of him in the gutter.

When the body is ruled by *Rajas,* the quality of action and ambition, the coherent and centrally-directed action of the athlete becomes possible, and is ruled by a perfected physical mind.

Ruled by the quality of harmony, of desire for wisdom, *Sattva,* body and physical mind are welded together for keen perceptive

action on a higher plane: and there enters the first spreading glow of Egoic Mind, the true Manas.

Body, physical mind, and intellect welded together under the direction of Spiritual Intelligence—called into manifestation only by altruistic action, since its nature is impersonal and non-individual—this is the nature of Those who point our path.

Animal, man, sage, and Master, these are the stages of the ancient Path, each containing within it the powers of all below, purified, harmonized, and intensified. In a Universe of Law, how is it possible to conceive that the exercise of all these powers combined shall not yield, without seeking, vaster and deeper joys than any of the terrene plane, in like measure as the rapture of scientific discoverer passes beyond the delirious sensations of the drunkard?

The delusions and destructions of our mundane pleasures arise *because they are sought for self.* In past ages we have drunken deep of this forbidden and fermented juice, and waking to the morrow in this life, try anew to drown our sorrows. This is not the way. The way is to cease looking for pleasure, and look for *Duty* instead. Then under law all the joys of life necessary to our sustenance will come to us without inconvenient scores to pay.

Man works, eats, plays, sleeps; and in those actions finds pleasure and pain. The Master neither plays nor sleeps; His action is no longer falsely divided into play and work, but unified; and He suffers no pain, for He generates no evil.

So victory over the seeming pains and penalties of the Path only demands transformation of our own nature; useless to claim that we cannot change it; we made it. If work and sacrifice for Humanity seem nothing but a dreariness to which we feel unequal (and who does not go through that slough of despond?) the solution is to call forth that hidden Self to which these activities are not pain, but the very breath of life.

Some time that transformation has to be undertaken by all. Delay for "better conditions" or "another life" avails nothing. Our natures were engendered by action through the ages; only by action will they be changed. Conditions will not grow better by delay; they will grow worse—from the standpoint of Soul. And finally end in renunciation of the Path for this life and rebirth in the old darkness for another. The task of reform may seem impossible; but its beginning will never be any more possible than now.

TRY!

ON THE LOOKOUT

The Bible and the Flag

Presenting distortions of facts in order to make one's point in controversy seems to be a human failing which crops up everywhere, regardless of the creed or religious affiliations of the protestant. Dr. James S. McGraw, general secretary of the "National Reform Association"— a group evidently of Christian sectarians who are trying to force the Bible into the public schools—is quoted in the Baltimore *Evening Sun*:

> The day you banish the Bible from the public schools of the United States, that day you haul down the Stars and Stripes. . . .
>
> The Government of the United States was founded on the Bible. The Word of God was written into the Declaration of Independence, the Constitution of the United States and the Constitutions of every State in the Union. . . . Christianity has been declared the religion of the nation. . . .

Unthinking or uninformed people reading this kind of propaganda take it at face value, just as they believe temporarily in the smooth politician, the ranting evangelist, or the quondam leader of any mob playing on the psychic nature of those whom he would psychologise. The politician is often mistaken for a statesman, the profiteer for a patriot.

The Government of the United States was *not* founded on the Bible. The "Word of God" was *not* written into the Declaration, where "Nature and Nature's God" is referred to—not the Jehovistic conceptions of the warring Christian sects. Christianity has *not* been declared the religion of the nation—except by the dogmatic Christians. George Washington, to whom the religionists so frequently and feelingly refer in support of their Christian propaganda, definitely went on record in so many words, in a State Paper, that this is in no sense a Christian nation.

Vetoed by the Governor

The "Buchanan Bible Bill," passed by the recent session of the Ohio General Assembly, brought on one of the most bitter religious fights that the Middle West has witnessed in many years. Says the Washington *Star:*

> The measure, introduced by Representative Ross P. Buchanan, Carroll County farmer, sought to compel all public school teachers of the State to read 10 verses from the Bible to the pupils every school day. It also would have compelled every pupil beyond the fourth grade to memorize the ten commandments.
>
> Religious factions and other organizations took sides on the question of the passage of the measure, and throughout its stormy route, through committees and on the floors of the House and Senate, the galleries were packed with spectators interested in the outcome.

The bill was vetoed by Governor Vic. Donahey, because "it opposed the principles of civil and religious liberty which have made our Government the model for all the world." The Governor is to be congratulated for this exhibition of sound intelligence and moral courage. Quoting from the veto message:

> Let us remember that it was the hope and desire for religious freedom that inspired the settling and founding of the United States of America.
>
> The founders of our country, having in mind their own sacrifices in obtaining liberty of religious thought and seeking to hand down to their children this hard-earned freedom, unimpaired for all time, were careful to write the doctrine of separation of church and State into the Federal Constitution.
>
> The makers of the constitution of Ohio did likewise, and their action was ratified by the people. All the States of the Union are in accord on this vital principle. . . . Ohio is not ready as yet to secede, and it is to be hoped it never will, from the principles of civil and religious liberty which have made our Government the model for the world.

THOMAS JEFFERSON

The birthday of Thomas Jefferson, whose hand set down the Declaration of Independence, occurred April 13th. Writing in the New York *Times,* issue of April 12th., Edwin A. Alderman, President of the University of Virginia, which was founded by Jefferson, pays a thoughtful tribute to the great democrat who "spent forty-one years in the public service of the young nation whose bases of independence he had so nobly announced." The religious dogmatists of today, the reactionaries in education, in government—the intolerant of every stripe—might find in Thomas Jefferson's career something to ponder over, when they cite the example of "the Fathers" to bolster the validity of their own narrow-mindedness and bigotry. Writes President Alderman:

> Now, Jefferson was an intelligent radical, and no other sort of radical ought to be allowed to exist. He appeared, at the age of 37 years, in the House of Delegates in Virginia with four bills in his pocket, and he fought for ten years to have them all passed. They struck at the very root of the life of the proudest and most conservative Commonwealth in the nation.
>
> The first was a bill to abolish primogeniture, to free the land for all the people. There should be no leaving of the land to the eldest son, no beginning of an aristocracy in America.
>
> His next bill was the Statute of Virginia for Religious Freedom. Here his thought was to free the soul of man.
>
> The next was a system of free education extending from the primary schools to the university. The mind, too, should be free.
>
> The next was a bill to curb what seemed to him, and later proved to be, the greatest menace to the Republic, the institution of human slavery.
>
> The whole daring program was designed in a harmonious way to free the corporate and community spirit of a great State and to give it community genius and corporate power. . . .

The supreme foe of liberalism is intolerance. A scheme of society in which intolerance prevails, and there are some ugly instances of its appearance in American life today, a scheme of society in which men cannot deliberately seek the truth and then fearlessly and reverently proclaim it to the world, is a society branded with the deepest infamy possible to the human spirit and one that brave men should unite in crushing.

The deadliest blow ever delivered against intolerance in America was the statute of Virginia for religious freedom. . . .

I pictured it as a formal thing: "The House of Delegates of Virginia do enact" so and so; but here is what I saw before my eyes, and it thrilled me then and thrills me today:

"Whereas Almighty God hath created the mind free; that all attempts to influence it by temporal punishments or burthens, or by civil incapacitations, tend only to beget habits of hypocrisy and meanness and are a departure from the plan of the Holy Author of our religion, who being Lord both of body and mind, yet chose not to propagate it by coercions on either, as was in His Almighty power to do," and so on for another page of magnificent, eloquent and glorious defense of the principle of mental liberty, as even more important than physical freedom.

And later I found a letter that Jefferson himself had written to Madison, telling of the story of the passage of the statute, in which he said this: "An amendment was proposed, inserting the word 'Jesus Christ' before the words 'Holy Author of our religion,' so that it should read: 'To detract from the plan of Jesus Christ, the Holy Author of our religion.'" Jefferson says: "The insertion was rejected by a great majority in proof that they meant to comprehend within the mantle of the protection of this statute Jew and Gentile, Christian and Mohammedan, Hindoo and infidel of every land and of every race and of every creed."

"I never told my own religion nor scrutinized that of any other," said Jefferson. There is immense ignorance about the religious views of Thomas Jefferson. Some of our great-grandmothers and great-grandfathers thought he was an infidel. He was not at all. He was a reverent man. He was a Unitarian. "I never attempted to make a convert nor wished to change another's creed," Jefferson once said. "I have judged of others' religion by their lives, for it is from our lives and not from our words that our religion must be read. By the same test must the world judge me."

Cardiac Electricity

Space, force, and matter are the trinity of science; and a queer trinity they are—no one of them perceptible without the two others, and all three together a complete enigma *because separated.* From time immemorial Theosophy has taught that force, of whatever kind, is *substance* manifesting from another plane; or, what is the same thing, that there is no manifestation other than of force. Primordial Force differentiates Primordial Matter from its condition as a pure, inert, and unknowable abstraction into that condition known as material or atomic—electronic, rather. Force and matter are thus interchangeable terms. This is at last admitted by science, which is able to find in matter ultimately nothing other than electric

charges. Thus the ancient teaching is no longer denied—merely cheated of its lawful dues, by being ignored.

From a consideration of the many puzzles of biologic action, one tendency emerges—the tendency to reduce all vital action to one kind or another of electric function. Some biologists have even concluded that the heart contains some kind of unseen generator, giving off periodic discharges which stimulate it into muscular action.

> . . . the primordial Electric Entity—for the Eastern Occultists insist that Electricity is an Entity—electrifies into life, and separates primordial stuff or pregenetic matter into atoms, themselves the source of all life and consciousness . . . (the Astral Light is) the first Light of the primordial Elohim . . . or, (scientifically) ELECTRICITY AND LIFE. (H. P. Blavatsky, *Secret Doctrine,* in 1888, I, 76)

One wonders as to where scientific knowledge of vital phenomena would now be, had some attention been paid to these doctrines on that date; inasmuch as they are just being painfully arrived at by disdainfully proud modern science. But there is still plenty whereby to profit, buried in those volumes.

A VINDICATED "MOON SUPERSTITION"

Few ideas have been so derided by all-wise *savants* as the ancient teaching that the moon has an effect on plant growth and other vital phenomena—an "old wives' tale" up to this year.

> . . . This "Nervous Ether" is the lowest principle of the Primordial Essence which is *Life*. It is *animal vitality* diffused in all nature and acting according to the conditions it finds for its activity. It is not an "animal product," but the living animal, the living flower or plant are *its* products. The animal tissues only absorb it according to their more or less morbid or healthy state—as do *physical* materials and structures *(in their primogenial State—nota bene)*—and henceforward, from the moment of the birth of the Entity, are regulated, strengthened, and *fed* by it. It descends in a larger supply to vegetation in the *Sushumna* sun-ray which lights and feeds the moon, and it is through her beams that it pours its light upon, and penetrates man and animal, more during sleep and rest, than when they are in full activity. *(Secret Doctrine,* I, 537)

In this paragraph are more hidden depths, astronomical and biological, than will ever be revealed by the telescope or the vivisector's knife. When its meaning begins to dawn upon modern science, there may be a greater upset than was ever caused by Einstein. Meantime the Semmens experiments found that polarized light does have an effect on plant growth; and so does moonlight. Therefore the theory is brought forward by some minds that the polarized light from the moon is responsible, moonlight being "mostly composed" of it. On the other hand, others doubt whether moonlight "contains enough" polarized light to have such an effect. This is a typical case of "scientific agreement." Perhaps when more is known of the polarization process, more light will be thrown upon the "Sushumna." But this involves also some slight knowl-

edge of the true nature of light, regarding which science is admittedly in the dark—save for the quite correct idea that light is electromagnetic.

On the Border Line

A short time ago there were found certain filter-passing organisms, ultra-microscopic, known only by effects, but seemingly living creatures; and they have created a scientific controversy.

> Science, dimly perceiving the truth, may find Bacteria and other infinitesimals in the human body, and see in them but occasional and abnormal visitors to which diseases are attributed. Occultism—which discerns a life in every atom and molecule . . . affirms that our whole body is built of such lives, the smallest bacteria under the microscope being to them in comparative size like an elephant to the tiniest infusoria. *(Secret Doctrine,* I, 225)
>
> One of the mysteries of physical life is hidden among these "lives." Their action forced forward by the Life energy—called *Prana* or *Jiva*—will explain active existence and physical death. They are divided into two classes, one the destroyers, the other the preservers, and these two war upon each other from birth until the destroyers win. (Wm. Q. Judge, *Ocean of Theosophy,* 1893, p. 35)
>
> . . . When a body dies it passes into the same polarity as its male energy and repels therefore the active agent, which, losing hold of the *whole,* fastens on the parts or molecules, this action being called chemical. Vishnu, the Preserver, transforms himself into Rudra-Shiva, the Destroyer—a correlation seemingly unknown to Science. *(Secret Doctrine,* I, 526)
>
> . . . Such experimenters as Pasteur are the best friends and helpers of the Destroyers and the worst enemies of the Creators—if the latter were not at the same time destroyers too. *(Secret Doctrine,* I, 262-3)
>
> It might be supposed that these "fiery lives" and the microbes of science are identical. This is not true. The "fiery lives" are the seventh and highest subdivision of the plane of matter, and correspond in the individual with the One Life of the Universe, though only on that plane. The microbes of science are the first and lowest sub-division on the second plane—that of material *prâna* (or life). *(Secret Doctrine,* I, 262)

Thirty-five years later, Prof. J. E. Graves, perceiving certain things, wrote:

> The carbohydrates and fats are systematically fragmented so that the energy is nicely liberated to meet the demand of the living organism . . . when the master of ceremonies, life, departs, each works independently of the others. They pull and tear until they destroy their very home.

The endless branches of this Theosophic correlation embrace all lines of science. In the matter of diseases, epidemics are most severe after hot and damp weather—exactly the conditions which tend, under Theosophical doctrines, to intensification of *pranic* action, with tissue destruction and weakening accompanied by extra microbic virulence. And chronic diseases become acute at the sun-spot maxima—precisely the period when the outflow of *pranic* force has just reached its height.

The enzymes of the body—currents of "fiery lives," we suspect —find their action increased by red rays and decreased by green. Experiment having established the fact that emotion is increased by red and decreased by green, there is still another obvious correlation—which will promptly be turned upside down by materialists; who, perhaps fortunately, will fail to note much more which lies behind.

WHAT ARE THE BACTERIOPHAGES?

Returning to the filter-passers (the "Twort-D'Herelle Phenomenon") we note Prof. Slosson's remark that the size postulated for some of them is less than that of the hemoglobin molecule—and thus biology and physics come to blows. (*Scientific Monthly,* May, 1924) Dr. Lloyd Arnold claims that they are not living beings, since they follow well-known chemical laws in some of their action —though along with this they have the queer "chemical" property of self-reproduction and increase! Small wonder that Prof. Slosson begins to question whether there is any true dividing line between the organic and inorganic. As a matter of fact, there is none; and the stubborn clinging to an artificial and false division has been one of the chief stumbling-blocks of science to this hour; though Prof. Bose's experiments should have enlightened it years ago.

> Esoteric philosophy teaches that everything lives and is conscious, but not that all life and consciousness are similar to those of human or even animal beings. . . . It hardly seems possible that science can disguise from itself much longer . . . the fact that things that have life are living things, whether they be atoms or planets. *(Secret Doctrine,* I, 49)
>
> . . . ALL IS LIFE, and every atom of even mineral dust is a LIFE, though beyond our comprehension and perception. . . . *(Secret Doctrine,* I, 248)

The time seems not far distant when the minutest particle of matter will be considered *a soul in embryo.* There is no element of consciousness which lacks in the mineral; the difference is in degree, not in kind. Evolution proceeds through the mass action of "inorganic" matter, to the incipient free-will of the protozoa, up to that strange compound of free-will and chemical action, man himself. And one step beyond, finds liberation from all bonds of matter—a self-conscious and self-directive god, *created by his own efforts.*

SEXUAL DIMORPHISM

The life of a scientific theory reminds one strongly of an ocean wave. While the imposing fore-front rears above the beach, a destroying undertow of conflicting discovery sets in. At a certain stage the most advanced minds have discarded the old and are hot in pursuit of the new, while pseudo-science loudly hails the bygone as "proven." So it is at this date with two major theories: that of the "animal descent" of mankind, and the "theory of heredity"—in its mechanistic form.

Following the doubts of Professors Jennings and Gates (See *Theosophy,* April, 1925), Dr. Oscar Riddle comes forward with experiments which lead him to doubt whether there is *any* "hereditary" characteristic not subject to change or reversal in later life. Among other facts, a pigeon under his observation changed its sex from female to male.

But this occurs even in human beings, as is known to those who have explored the *Kama Loka* horrors of a certain branch of psychophysiology. "Hormones," "enzymes," etc., are brought forward as explanatory factors. But so far no one has produced any satisfactory explanation as to *why* there are variations in the functioning of secretory centers. Dr. Riddle produces a fact which will be of vast interest to some who understand the law of correspondences: *The right and left sides of animals are respectively male and female.* When a change of sex occurs, there is a change in the respective tissue development of the two sides.

THE BASIS OF CHANGE

> . . . *The whole issue of the quarrel between the profane and the esoteric sciences depends upon the belief in, and demonstration of, the existence of an astral body within the physical,* the former independent of the latter. *(Secret Doctrine,* II, 149)
>
> The astral body is the guiding model for the physical one, and all the other kingdoms have the same astral model. Vegetables, minerals, and animals have the ethereal double, and this theory is the only one which will answer the question how it is that the seed produces its own kind and all sentient beings bring forth their like. . . . So at the present time the model for the growing child in the womb is the astral body already perfect in shape before the child is born. It is on this the molecules arrange themselves until the child is complete . . . knife or acid will not injure the astral model, but in the first stages of its growth ideas and imagination have the power of acid and sharpened steel. *(Ocean of Theosophy,* 39)

Of course birth-marking is denied by orthodox science; and those physicians who know of its occurrence for themselves dare not speak openly; professional ridicule is a terrible weapon in the blockading of truth. "Prenatal Influence" is also considered a fairy-tale. Why? Simply because materialism can furnish no medium of transmission between maternal and embryonic consciousness. As a matter of fact, *birth itself is a scientific impossibility under any scientific theory extant.* But its happening is too frequent and obvious to be denied.

However, in a standard work it is noted that an offspring sometimes bears the likeness *of a former husband.* "No cause for this strange and remarkable phenomenon can be given." Naturally not —by materialism.

The physical body is chiefly influenced by conditions existing in the astral; the astral by conditions in the *soul, the moral self,* which is material, though on a higher plane. It is this which carries *our*

own heredity from former lives, and becomes the agent of recompense or retribution for our daily deeds in this.

SUBJECTIVE AND OBJECTIVE

It is a peculiar anomaly that physical manifestations in psychic phenomena, which logically would have been the first to be proven or disproven by scientific investigation, are still a matter of bitter debate, while on the other hand, purely subjective phenomena are proven and largely accepted. Telepathy is hardly at the present time a matter for debate. Dr. Walter Franklin Pierce is completely convinced of its reality from past experience and his own study of the experiences of others. Prof. Gilbert Murray and Lord Balfour not only accept telepathy as a reality, but go further and accept another *Secret Doctrine* teaching by claiming that it exists in animals as well as humans. Telepathy is not in the least a more obscure phenomena than ordinary communication by sight or hearing. It is simply the functioning of the same powers on another plane of matter—and science is *now* in no position to deny the reality of unseen forms of matter.

THE "MARGERY" CASE

The *Scientific American* committee on psychic phenomena has thrown out of court the mediumism of "Margery" (Mrs. Crandon). No fraud is alleged, but it is stated that the medium failed to furnish phenomena which, in the opinion of the committee, *could not* have been produced by mechanical means. Since the *Scientific American* award is offered for scientific proof of phenomena, this verdict is, from its point of view, quite fair upon the face of the facts. On the other hand, "not proven," like its Scotch relation, is equivalent to "guilty, but can't catch 'em." Therefore, in the estimation of the public, of science in general, and of at least one of the *Scientific American* committee, Mrs. Crandon is henceforth set down as a fraudulent medium.

The award was not to have been paid to her, but to have been devoted to philanthropic purposes. Mrs. Crandon is too highly placed socially and financially to have need of "awards" of any kind, and as she is not and never has been a commercial medium, her coming out into public view in this matter undoubtedly entailed considerable sacrifice. Thus one might say that the lady has received direct personal proof of H.P.B.'s remark that in the world of psychic phenomena "there is a serpent coiled under every flower." We mention these facts neither as criticism of the *Scientific American* committee, nor as a defense of Mrs. Crandon (whose mediumism is probably genuine, whether the fact is demonstrated or not); but it is a due occasion upon which to note the practical impossibility either to prove or disprove these phenomena if the problem is approached from below upward—that is to say, from a study of

surface effects only, without understanding or control of the basic *noumena* producing them.

Last century "psychic phenomena could never be proven in a court of law." The case may be different in the future years of this century; but psychic researchers would do well to consider that the very nature and *modus operandi* of these matters are such that often the most genuine phenomena are those giving the greatest surface evidence of fraud (short of the detection of actual apparatus). This conclusion, in fact, has been arrived at by some investigators. *The reality or unreality of phenomena is next to impossible of proof by physical experiment or control, and the understanding of them is absolutely impossible through such means.* We have no concern as to whether or not the reality of "spiritual" phenomena is accepted by science—we would rather not. True understanding cannot be arrived at by experiment, but black magic can. For that reason we would rather see skeptics than believers increase in number.

"Civilization"

Crime statistics for Chicago: sex crimes in 1919 were 1268; in 1924, 7165; other crimes in 1919, 38,901; in 1924, 91,362. British Government figures taken some time ago showed that in certain of its colonial territories converted Christians committed fifteen crimes to four among the Buddhists, Hindus, Parsees and Mohammedans. The tree is known by its fruits.

We have other figures interesting to those of the "civilized" races. Opium produced by Great Britain in excess of the maximum necessary for medical purposes, 1269 tons; value of annual product, $62,279,360; licensed opium dens in India under British rule, 17,000. The cost of the Opium War by which Great Britain established the opium trade in China has not been given. Without doubt it is less than the profit on the results. As years go by and the ravages of the drug habit among those civilized races which profit by the trade become more evident, it seems incredible that the obvious connection between cause and effect is not seen.

Whence the Moron?

Sir William Orpen, a British painter, is quoted: "Men and women are growing more beautiful year by year." He thinks that they must be better and more spiritual than they used to be or they could not be more beautiful. This is saccharine and luminescent, but what are the facts? Partly right. Dr. James F. Cooper, Clinical Professor of Boston University, states that the white race is without doubt deteriorating because of the breeding of low class minds. Men, he thinks, being jealous of brains in women, chose brainless and pretty women for wives, hence the descending mental quality of offspring, coupled with increasing pulchritude.

Dr. Cooper is partly right. It is only necessary to compare modern journalism, modern philosophy and modern drama with those of even fifty years ago to feel an appalling conviction that the adults have passed and that the mass mind has become a vast nursery, in the clamor of which the voices of the few sane and developed minds are lost. Yet it is equally evident that Sir William Orpen is right in the matter of increasing "beauty." The world is growing full of *human* beauty, as eye-filling as that of the sleek and well-groomed animal, and more soulless. All this is not a permanent condition, but the descending of the smaller cycle within the greater, the causes of which are understandable. Nevertheless, for the time being, and in certain classes, that exact attitude, in the main described by Dr. Cooper, is calling into incarnation egos of the type which made up the mob in the days of Roman decline. Between animal beauty and beauty of soul there is no connection whatever. To have a perfect body it is necessary only not to have generated any particularly bad Karma. The moulds of nature take care of the rest. A Karma-less race is a race on a low scale of evolution. Intellectual men who link themselves with beautiful but mindless women commit the egoic miscegenation of Atlanto-Lemurian days; perchance it being themselves who united with the Dakini ("those of little minds"). There is beauty of soul, and beauty of soul in course of time generates outward beauty as well; but it is beauty of a very different order from that now sought by male animals, human or otherwise. For the time being, status of soul need not be sought for in the contours of face or form.

THE LESSON OF A SPONGE

Most people are probably aware that the sponge of commerce is the desiccated skeleton of an animal. What has not been known until recently *(Literary Digest,* March 14, 1925) is that a crushed sponge has the remarkable faculty of *reassembling* itself. When broken into fragments and the cells scattered over the bottom of the ocean, said cells creep along until they find one another and coalesce. The process is at first hap-hazard, and the cells conglomerate without regard to their original functions; but gradually skeleton cells reform into skeleton, flesh cells into flesh, etc., withdrawing from the mixture and bringing order out of chaos. What causes the reassembly?

> . . . Each particle—whether you call it organic or inorganic—*is a life*. . . . It is that mysterious LIFE, represented collectively by countless myriads of lives, that follows in its own sporadic way, the hitherto incomprehensible law of Atavism; that copies family resemblances as well as those it finds impressed in the aura of the generators of every future human being. . . . *(Secret Doctrine,* I, 261)

It copies, that is to say, the *patterns* in and of the astral body.